UNITED CHURCH HERALD

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OF RELIGION

VOL. 2, NO. 5 FEBRUARY 26, 1959

Time to SHARE

ONE
GREAT HOUR
OF SHARING

Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

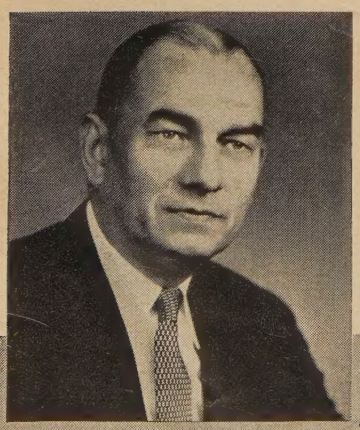
I SPENT THE FIRST Sunday in December with the St. Paul United Church of Christ (Evangelical and Reformed) in Pekin, Illinois, which was celebrating its centennial. Its assistant pastor, the Rev. Louis Weichbrodt, was carrying the full pastoral load while the congregation continued its quest for a minister who would be called to the senior pastoral vacancy.

Mr. Weichbrodt, of Evangelical and Reformed background, did his studies for the ministry at Chicago Theological Seminary, just one more example of the way lines were crossing between our two constituencies before establishment of the United Church in June 1957.

An attractive historical booklet had been published by the congregation for its centennial observance, and in that booklet I came across two items which seemed to me to be of particular interest and significance.

Twelve men formally organized the congregation on December 12, 1858. They apparently shared an innate sensitivity to the worth of the traditional distinction between "lay ministries" and the ministries of those ordained, for it is reported that "it was decided at this first meeting that until a pastor could be secured, services would be conducted by members of the church council in the various homes," and that "the secretary was authorized to communicate with the Rev. Quehl who would administer the Holy Sacraments and preach when possible."

The centennial history reflects the long but steady process by which this congregation moved from its original character as exclusively German to its present-day practice in which the need for using the German language has almost disappeared. Forty years after the congregation was organized, the first step was taken in 1898 during the pastorate of the Rev. D. Bruening. Says the history: "He was instrumental in introducing the English language into the evening services, after which English services were held every other Sunday evening for years."



The next step was taken in 1919 when "the decision was made to have the minutes of the annual congregational meetings written in English."

The process apparently came full circle in 1931. The centennial history's last reference to it reads as follows: "Prior to 1930, English and German services alternated. Beginning in 1931, English services were held every Sunday morning at 10:45 and German services on the second and fourth Sundays of the month during the Sunday school hour. English services were also held at 7:30 each Sunday evening."

This phase of the history of the Pekin, Illinois church is a reminder of one strand in the story of American Christianity. Basically, Christianity in America is the transplanting of Christianity in Europe. Communities, congregations and even whole denominations with an exclusively English background across the Atlantic can scarcely imagine what a wrench and an agony it was for so many immigrant Christians—Danes, Norwegians, Swedes, the Dutch, the Germans and most recently the Hungarians—to adjust to the use of English in a new land where the circumstances of history made the necessity of that adjustment inevitable.

Some of the German constituencies in both the Congregational Christian and the Evangelical and Reformed fellowships, and in the latter many of the Hungarians, are still involved in this adjustment.

Yet, just a little time spent in perusing the new *Pilgrim Hymnal* and the hymnal of the Evangelical and Reformed Church will reveal—and this is only one example among many—how greatly enriched our common life and worship have been because through such channels have, to borrow a phrase from the book of *Revelation*, been brought "into it the glory and the honor of the nations."

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James R. Wagner

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UNITED CHURCH HERALD

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COVER STORY: A friend who returned recently from a trip around the world declared that hunger is the major problem of the world. He saw refugees in Hong Kong fighting over refuse; children in Lahore grabbing at fish entrails; hospital patients in Dakar whose only disease was malnutrition. See page 4.

The cry for bread—*brot*—has been dramatized for us by the German artist Käthe Kollwitz (1867-1945) about whom it was said in the February 12 issue of *United Church Herald*: "From the start of her career she placed her unmatched mastery of the graphic arts at the service of the poor." Reproduction by courtesy of Museum of Fine Arts in Boston, Mass.

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The author answers a query put to him recently . . .

What can you d

REGINALD H. HELFFERICH

HERE, USE THIS—but what can you do with a buck?" asked a Rotarian as he placed a dollar bill on the table after hearing a luncheon talk on the work of Church World Service.

Come with me to Pakistan. Here stands a tall, thin mother with two small children. They are sick unto death. The sickness? Simple starvation.

Costs of Stewardship

She is holding out an empty coconut shell. It is being filled with milk—milk you sent through Church World Service —milk from the ocean of surplus held by our government.

What does she do with it?

She holds the brimming shell high in the air under the open sky where we stand and she cries out in Urdu, her language: "Thank you, God! Thank you, God!" She almost screams it: "Thank you, God!"

And then she gives it to her children.

You could have sent that gift. Do you know what it cost? We can give an accurate account of our stewardship. That coconut shell of milk delivered there in Pakistan and placed in that mother's hands cost seven one-thousandths of one cent!

What can you do with a buck? You can take it to your church on Sunday, March 8—the day when most of our churches join in the observance of *One Great Hour of Sharing*. Let the E and R Commission on World Service and the CC Service Committee put it to work for you. They cooperate fully with Church World Service and the Division of Interchurch Aid and Service to Refugees of the World Council.

Prayers of Thousands

In 1958, through Church World Service, church people sent 340,682,127 pounds of surplus food valued at $27,983,905 to the hungry overseas. We delivered over 448 pounds per dollar.

What can you do with a buck? You can place one cup of life-sustaining milk in the hands of 3,452 hungry children.

You can answer the prayers of thousands of anguished mothers as they pray for food for their little ones.

You can answer the cry of men who in their need call out: "Doesn't anyone care? Doesn't anyone care?"

Two Korean orphans brave winter winds in "outfits" sent by American churches.

The Rev. Roy M. Neideigh, E and R minister, tends heifers bound for Japan.

Italian girls learn needlecraft in the courses taught at Casa Mia in Naples.

with a buck?

You can witness to the love of God that has filled your own life by sharing it with those who feel they have been forgotten by God and man alike. You can serve as the hands of God. But you can do much more than give food to the hungry.

You can help solve this problem of hunger and starvation by working toward eliminating the cause. Your gifts on March 8 to our denominational relief agencies are used in many ways through the facilities of many specialized units with which they cooperate.

You Are There

Through CROP, the Christian Rural Overseas Program of Church World Service, you are sending improved seeds to grow larger and better crops. You are sending better agricultural tools to increase production. At Allahabad, India plows are being manufactured for $3.24 a piece in a factory set up by gifts from American farmers.

Through Heifer Project Inc., church people have sent 10,753 cows, 7,924 milch goats, 391,727 baby chicks, 314,097 hatching eggs, 1,509 sheep, 1,903 pigs besides horses, burros, turkeys, ducks, guinea chicks, rabbits and bees to fifty-four countries to help people help themselves.

Through "Meals for Millions" you not only help send "meals" of the miracle friendship food "Multiple Purpose Food" but, through research in the use of materials found in the various countries where starvation is widespread, you help people find in their own country some answers to their problems.

Your new and used clothing is hurried overseas by Church World Service to clothe the naked, to keep bodies warm and to restore self-respect. The layettes your women's organizations make and send provide the first clothing for thousands of newborn babies.

Through Church World Service you send multivitamin tablets by the millions, medicines, hospital equipment, ambulances and mobile medical units.

You were there helping in Lebanon before the United States Marines landed. You were in Korea and Pakistan when floods brought destruction; in Japan and on Taiwan when the typhoon struck last fall; and in Brazil helping to meet the hunger caused by drought.

You help the homeless street children of Naples at Casa Mia, the sick children in Pusan Children's Hospital; you are building an orphanage in Bethlehem, Jordan for refugee Arab girls.

You are finding homes for refugees in every corner of the world. You meet them as they pour into Berlin from the Communist-controlled East Zone; you have moved Russian Old Believers from Red China through Hong Kong to new lands and homes in South America; you have helped find homes in the south of France for the old and sick refugees no country wanted.

One Great Hour

It's a glorious work you are doing through Church World Service, a department of the National Council of Churches, and through the Division of Interchurch Aid and Service of the World Council of Churches. The Congregational Christian Service Committee and the Evangelical and Reformed Commission on World Service cooperate fully with both.

What more can you do?

You can love these sons and daughters of God—your brothers and sisters you do not know, never saw and probably never will meet.

God will gather up your love and your prayers and bless and multiply your offering and will pour it out on those to whom you minister in the name of Christ, the Lover and Savior of men.

What can you do with a buck?

You can bring it, with your love and your prayers, to your church on Sunday, March 8 as an offering for this world service. You can join with millions of Christians throughout the nation in this *One Great Hour of Sharing.*

Happy Indian farmer with plow made in shop built by American farmers' gifts.

Victims of Greek floods leave distribution center with U. S. surplus food.

Dr. Helfferich is executive secretary of the E and R Commission on World Service. Photos by courtesy of Church World Service, American President Lines, Congregational Christian Service Committee and Allahabad Agricultural Institute.

AUTHOR PAUSES FOR INFORMAL PHOTO

EDITH HELEN WOLFE

Let me reassu

THE FOLLOWING dispatch from London appeared on January 14 in the newspaper I happened to be reading:

"London, Jan. 13 (Reuters)—The Swedish Lutheran Church's decision to allow women priests 'might cause some embarrassment to us in England,' the head of the Church of England said today.

"Dr. Geoffrey Fisher, Archbishop of Canterbury, also announced he had written a personal letter on the subject to a Swedish church official.

Great Interest

"The Church of England always has opposed the admission of women as ministers.

"The Lower House of the Anglican Church's Northern Convocation of York this week is to hear a motion by Anglican churchmen describing the Swedish decision as 'potentially dangerous' to the long-standing intercommunion permitting Anglican and Swedish priests to preach in each other's churches."

I am not a Swedish Lutheran; I am an American Congregationalist. But because I have had some experience and because I have great interest in the subject of Dr. Fisher's letter and the object of his concern—the ordination of women—I hereby make bold to answer his letter because I wish to offer not so much a reply as a reassurance to the Archbishop.

Dr. Fisher, I gather, is concerned lest he be faced with a Scandinavian female priest who will come from the North to insist on preaching in an Anglican pulpit. (The Reuters report says nothing at all about services and sacraments, so we shall assume that these very important matters can be left out of the discussion at hand.)

His Grace feels that the Swedish church's decision to ordain women might cause embarrassment "to us in England." By "us" I take it he means the clergy of the Church of England. How is he, the Archbishop of Canterbury, spiritual leader and spokesman for hundreds, probably thousands of Anglican priests, to handle this delicate and, as the Yorkshire churchmen put it, "potentially dangerous" situation?

On the basis of my own experience as a woman minister in the United States (where Episcopalians, though they have no Archbishops, do have Bishops who try to make sure that none but properly attired, ordained and qualified clergymen preach the word in the churches under their pastoral care) I can suggest these possibilities:

First, Dr. Fisher could simply write to the British parsons—and any other clergymen in other lands who look to him for guidance—and request them not to invite women ministers to preach from their pulpits. He need not specify "any Swedish women ministers" lest that cause strained relations between the United Kingdom and its neighbors to the north. (The friction between Britain and Iceland about the rights of fishermen has caused enough trouble. Surely it would be wise to avoid an international incident involving "fisherwomen.")

After all, as I beg to remind the Archbishop, no minister, whether man or woman of whatever denomination or whatever country, can enter the pulpit of another church without a specific invitation requesting him (or her) to do so. It seems rather unlikely that any member of the Swedish clergy, of either sex, would travel all the way down to England on the odd chance or with the slim hope that there might be an opportunity to fill in somewhere.

Straightforward Technique

So it would seem that if the Church of England does not wish women ministers from Sweden or anywhere else in its pulpits, it can simply refrain from asking them! This straightforward technique has been used even to keep out some men who for reasons of narrow- or wandering-mindedness, long-windedness or simple dullness are *personae non grata* among their fellow parsons. Surely the best way not to have somebody come to your home to dine, or your church to preach, is just not to invite him (or her) in the first place.

This was the method used, I remember, by a certain young, earnest Episcopalian rector who was, like myself, a member of a local council of churches. It was the custom in that community, as in many others, for the council to hold

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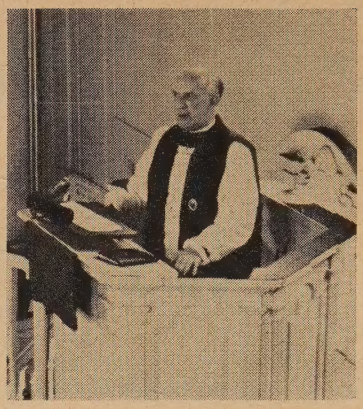
Miss Wolfe is minister of the Congregational Christian church in Rehoboth, Mass. Photos by Donald G. Reed of Rehoboth and RNS.

THE ARCHBISHOP AT OLD NORTH, BOSTON



The Archbishop

a "Three-Hour Service" in the Episcopal church each year on Good Friday. My friend, the rector, explained that he could not invite me to share in the service because the Bishop would not approve. "Nothing personal, you understand."

I quite understood. So on Good Friday I attended the service as a worshiper in the pew rather than as a preacher from the pulpit. My brother ministers in the council each spoke in turn, with the Rev. E. Story Hildreth, minister emeritus, representing our church. When Story Hildreth, a tall, dignified Christian gentlemen, entered the pulpit I was glad to see and hear him, but I could not resist the temptation to murmur to a friend who sat with me: "There but for His Grace, the Bishop, stand I."

This then would be my first suggestion. If Dr. Fisher does not think that women ministers should preach in Anglican churches, he can instruct his clergy not to invite them.

But suppose a rector in England wished to invite a Swedish lady divine (or some other woman minister, imported or domestic) to be a guest in his pulpit. What then? Suppose—I know this is absurd, but just suppose—this woman, by reason of her Christian faith, character, experience, ability, knowledge, reputation or whatever, warranted a hearing and somebody wished to hear her—what then? Suppose, even, in the interests of goodwill, ecumenicity, Anglo-Swedish relations or Christian fellowship, some British pastor decided to risk his roof and reputation and issue the invitation—what then? Under such circumstances, what should his Grace, the Archbishop do?

Well, he might, as a kind of Christian compromise, suggest that his eager clergyman do with her what a certain American rector did with me on a similar occasion.

Lenten Service

I had been asked by an Episcopal rector to take part in one of his Lenten evening services. I went. I sat in a chair in the chancel. I sang the hymns, joined in the responses, listened to the scripture and enjoyed the beauty of the service and the sanctuary. When it came time for the sermon, my venerable friend, the rector of the church, walked to the chancel steps and spoke to the congregation somewhat as follows:

"According to the Canon Law of the Protestant Episcopal Church, women are not permitted to preach at services in our churches. They are, however, allowed to speak at meetings. Therefore, at this point the service will be suspended; a meeting will begin; Miss Wolfe will speak; after that the meeting will be ended and the service will continue."

With this introduction having happily paved the way for me legally to do so, I then entered the pulpit and began to speak the speech that I had come prepared to preach as a sermon.

There is another, a third way of dealing with this problem but it is so unlikely that it is hardly worth mentioning: The Church of England, instead of worrying about "the embarrassment" or "potential danger" of the Swedish church's ordination of women, might begin to ponder the reasons behind the Lutherans' decision to grant that status to qualified women of their faith and order. The Archbishop might even look to America to see if, in these days when clergymen are in critically short supply everywhere, women ministers have not served with devotion and diligence and, some would admit, even with competence in churches that otherwise might have had no trained leadership at all.

Dr. Fisher could even suggest that the priests of the Church of England stop underlining the great Apostle's words calling for the silence of women in the temple and consider whether St. Paul's declaration that in Christ there is "neither Jew nor Greek, bond nor free, male nor female" might not have more relevance for our time.

But this was supposed to be a reassurance to the Archbishop, not a remonstrance. I can, I feel, assure him with some certainty that the number of Swedish Lutheran or, for that matter, American women ministers who might make so bold as to try to invade his churches is likely to be small. I feel sure, too, that the great church that survived the onslaughts of a Cromwell can stand up under the dangers and embarrassments that might come from a tiny regiment of ordained women.

AN EDITORIAL

Our Stake in the 50th State

THE REFUSAL of Congress, in session after session, to admit to statehood the Territory of Hawaii—Pacific outpost of our American way of life—has long been incomprehensible to those acquainted with the islands and the background of their struggle for statehood.

As early as 1854, when there were only thirty-one states in the Union, Hawaii's King Kamehameha III petitioned Congress to make his tropical paradise a state. Congress declined to act. A similar request was denied in 1893. In 1898 Hawaii became a U.S. possession —and two years later a U.S. territory. Year after year cogent proposals have been advanced and compelling arguments made for statehood bills. Still no favorable action from Congress!

Since 1952 both the Republican and Democratic platforms have called unequivocally for "immediate statehood." A series of Congressional investigations, one after the other, has made it plain that no further evidence for statehood is needed and that all organized objections are strictly *ex parte* and factually invalid. But Congress, although it granted statehood to Alaska last year, still has not said Yes to Hawaii. Why?

The unpublicized reasons are not difficult to unearth beneath the usual Congressional spate of oratorical rationalizations on the subject.

Organized Objections

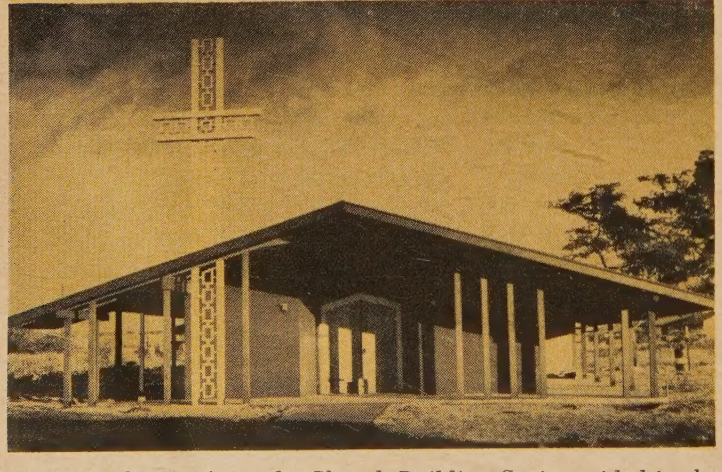
1. The Hawaiian population is racially mixed. Starting from a Polynesian base and augmented by missionary stock from New England, to which have been added numerous oriental strains, the people of Hawaii are an intricate but amicable mixture. This fact, some members of Congress fear, might set an unfortunate example for the U.S.

2. Hawaii, others allege, is Communist-dominated and communism is a potent force permeating the country's economic, political and social structure. It should not be given a chance to place representatives in Congress.

3. Hawaii is not "contiguous" to the U.S. mainland, some point out. It would be dangerous, therefore, in view of the world situation, to expand the borders of the U.S. beyond the North American continent.

4. Hawaii has a population of less than 600,000 and some in Congress doubt that Hawaii could pay its way as a state. Sugar and pineapples are the chief sources of revenue and the islands have few factories and scarcely any minerals.

Nonetheless, on January 26, 1959 Secretary of the Interior Fred A. Seaton declared before the House Committee on Interior and Insular Affairs that Hawaii had long ago met the three traditional U.S. tests for statehood: respect for the principles of democracy, an almost unanimous desire for statehood and an economic development high enough to



Grants and loans from the Church Building Society aided in the erection in 1957 of the first unit of new Kahului Union Church.

Church-school class at Waiokeola, Honolulu is representative of the vitality of the Christian community in Hawaii

Site of coronations and first legislature, historic Kawaiahao Church in Honolulu was organized in Boston in 1819 and established in 1820 by missionaries and Hawaiians.

assure that all the financial responsibilities of statehood can be carried out.

At the same time, Mr. Seaton denied —on the basis of recent Congressional studies—that Hawaii is especially susceptible to Communist control. "The fact is that the people of Hawaii, time after time, have utterly rejected the Communist philosophy and every attempt of the Communists to influence their government," he said. Equally irrelevant and pettifogging are such anti-statehood arguments as those of Hawaii's political immaturity, geographical remoteness in a jet age, racial composition and so forth.

President Approves

"Statehood for Hawaii," declared President Eisenhower as long ago as January 5, 1956, "would be a shining example of the American way to the entire world."

And the admission of Hawaii as the fiftieth state of the Union is of special interest and satisfaction to all members of the United Church of Christ—not only because our missionaries were the first to introduce Christianity to Hawaii but also because Hawaii presents the United Church and all Protestantism with one of its most challenging opportunities.

On a bleak October day in 1819 the brig *Thaddeus* sailed from Boston harbor for what was then known as the Sandwich Islands with an intrepid band of American Board missionaries — a farmer, a mechanic, a teacher, a printer, a physician, two ministers and their wives and children. With them were several young men of the islands who had been attending school in the States upon invitation of the American Board.

Charged by the American Board to "aim at nothing short of covering the islands with fruitful fields and pleasant dwellings, schools and churches," the group and those who followed them soon reduced the language to writing, taught the Polynesians to read and write, translated the Bible into the native tongue, set up the first printing press west of the Rockies, established schools and churches and laid the foundations for a democratic society in an enchanting South Sea setting.

That mission to the islands—with its magnificent stories of determination, sacrifice and vision—remains one of the high points in the history of the modern Christian enterprise. And the United Church of Christ—constituting today the largest single group of Protestants in the islands—is there to stay, although Hawaii is a strangely different environment from that which our missionary pioneers went out to serve.

The transformation of the islands with their traditional Polynesian hospitality into one of the world's idyllic spots for vacationers, the growing strength of Roman Catholicism and the resurgence of Buddhism and Confucianism that appeal to many of the islands' newer Asian residents, together with the general rise of secular ideologies that characterize mid-century Western culture—all of these factors have combined through the years to create a difficult milieu for liberal Protestantism.

But today in Hawaii, under the leadership of Dr. Nelson C. Dreier, the realistic general secretary of the Hawaiian churches of our order, a reinvigorated fellowship is energetically at work building new churches to keep pace with population and church-membership increases, reconstituting older churches along newer lines, projecting strong programs of stewardship and evangelism, developing a creative lay fellowship and conducting a novel program of student work and building a new student center at the University of Hawaii.

Increasing Influence

Through the efforts of Nelson C. Dreier and such men as Abraham K. Akaka of the Kawaiahao Church, Thomas LeRoy Crosby of Honolulu's Central Union Church, Paul M. Nagano of the Makiki Church, Charles M. C. Kwock of the First Chinese Church of Christ and countless other ministers on Oahu and the five other main islands of the chain, the United Church of Christ is becoming increasingly a functioning force and influence in the life of Hawaii.

United Church Herald salutes the leaders and all the members of the United Church of Christ in Hawaii and pledges them our fealty and support through the years to come as together we pray for and support the mission of the church in what shall soon be, we hope, the State of Hawaii! AVM

Photos by courtesy of Congregational Church Building Society and RNS. Map by courtesy of Scholastic Magazines Inc., New York.

NEW ASSUMPTIONS

HERMAN F. REISSIG

CHURCHMEN in this country need to reassess their attitudes to relationships with countries having Communist parties in control of government." So says the "Message to the Churches of Christ in the United States of America," adopted by the Fifth World Order Study Conference, meeting in Cleveland last November.

This is a forthright statement. Instantly questions arise. What have been the dominant attitudes of churchmen and others toward Communist governments? In what respects are these attitudes mistaken? What changes seem now to be required in the basic analysis that underlies specific United States policies toward Communist governments? This article is an attempt to interpret and to spell out in more detail that part of the Cleveland conference "Message" which deals with "New assumptions in the cold war."

Representative Meeting

Let us begin by suggesting that the words of the churchmen at Cleveland deserve serious attention. The conference was representative. Christian pacifists were there; so also were men and women who think "military power in the non-Communist world remains a necessity." If the majority of the delegates agreed that "with reference to China, Christians should urge reconsideration by our government of its policy in regard to the People's Republic of China," a minority wanted no diplomatic recognition of the Peiping regime —and said so.

The conference was preceded by long preparation. Five commissions had met, drafted and re-drafted working papers which were then sent to the delegates before they left for Cleveland. The conference was deliberate and free of domination by any individual or group. No paper brought to Cleveland was left unchanged.

Throughout the four meeting days the large committee responsible for preparing the official "Message" held hearings. Corps of writers worked almost through the night for three nights, sometimes putting down words with which they themselves were not in full agreement but which the majority had approved. No conference of this kind is ever satisfactory to all the participants with respect either to proceedings or to what is finally said. Having attended scores of conferences on foreign affairs, it is my conclusion that the Fifth World Order Study Conference was carefully prepared, widely representative, free and deliberate in character, and that, therefore, its "Message"—the section reports also, but particularly the official "Message"—deserves the most serious attention.

What have been the central attitudes of churchmen and others toward nations with Communist governments? The churchmen at Cleveland did not answer this question, except by implication, but would not the following be a fair description of the controlling attitudes? Communist governments are atheistic, materialistic, brutal, tyrannical, bent on world domination, contemptuous of moral standards, deceitful. They talk peace but only in order to soften up their opponents for the blows they are ready and willing to strike. They are, in short, evil.

Because they are in essence evil and because the human passion for freedom cannot be extinguished, Communist governments may be regarded as short-lived phenomena. Under communism, science is stultified, culture withers and economic progress is impossible. Except for a few in places of power, people living under Communist governments do not accept the system and would revolt if they had a chance. To Communist governments free men and free nations must not and need not accommodate themselves. The proper response of the free nations can be summed up in the words: "Firm and uncompromising resistance, everywhere and at all times!"

If this is a fair summary of the dominant attitude of Christians, what is wrong with it? The churchmen at Cleveland were neither Communists nor soft-headed idealists. They said: "There is a moral challenge to conviction and principle to which we cannot yield. There is also a threat to our national security. . . ."

The passing of time since Communist governments came to power, certain undeniable achievements, especially in the Soviet Union, and sober second thought in the West combine now to make the attitudes described unsatisfactory. For one thing, the moral indictment of communism needs fresh examination. Said Cleveland: "To reduce the total tensions to moral terms is unjustifiable." Why is it unjustifiable? There are two reasons:

Defensive Position

First, because, despite the atheism, tyranny and brutality, communism was originally conceived and offered to the world as a way of liberation from the evils of poverty, exploitation, class divisions and war. This humanitarian impulse is still present in communism. And the "power of attraction" in communism, to which the Cleveland "Message" refers, derives from bitterness against age-old wrongs on the one hand and hope for a decisive way of release on the other.

To see the whole struggle in moral terms is unjustifiable because, in the second place, we thus inevitably are led to assume that we—the anti-Communists —are more righteous than we in fact are. Cleveland packed the pages that might be written on this point into one paragraph:

"In the cold war we allow ourselves to drift into a defensive position in which we hesitate to admit any imperfections in our society, lest it confirm the Communist indictment; thus we inhibit the self-criticism which is essential to the health of a democracy. We tend to make opposition to communism the touchstone for policy both in domestic life and in international relations."

If some Christians, including probably some of those present at the Cleve-

Dr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ.

IN THE COLD WAR

land conference, underestimate the seriousness of communism's threat to man as the Christian faith conceives him, this is not true of those who were mainly responsible for writing the "Message." Prof. John C. Bennett, the chairman of the Message Committee, has few, if any, illusions on this score. But Dr. Bennett searches constantly, as every Christian ought to search, not only for the falseness in communism but also for inadequacies in our analysis of it and mistakes in our response to it. As the "Message" says: "For us as Christians, our faith and the fellowship of the church press us to see life steadily and whole, to respond neither with complacency nor panic, but with confidence and appropriate action."

Easiest Response

Concerning this warning against a too simple and wholesale moral indictment of communism, some further interpretation may be helpful. If the international Communist movement is seen as a simple conspiracy to destroy freedom and to achieve world-wide rule, our country's response will inevitably be that of consistent indictment and negation.

But this kind of thinking cannot give us a creative national policy; it merely puts us in a political strait jacket. Consistent indictment and negation are, intellectually and emotionally, the easiest response. The discriminating response, which combines rejection-resistance with appreciation-acceptance, requires both intellectual effort and courage.

This is perhaps the reason why United States policy in dealing with Communist governments is more rigid than creative: simple resistance-negation is more popular, more easily explained, more easily expressed in action than an analysis that combines rejection and appreciation. As the Cleveland "Message" says:

"Our resistance to Communist expansion goes with (meaning, should go with) recognition of the fact that Communist nations as nations have their own legitimate interests and their reasonable fears. We should avoid the posture of general hostility and cease the practice of continual moral lectures to them by our leaders."

Three additional considerations require some modification of dominant attitude toward Communist governments. First, we are being compelled to recognize that Communist regimes are not as evanescent as we once insisted they must be. It is now more than forty years since the Bolshevists took over the government of Russia. Despite our regular predictions of collapse, the basic politico-economic system is stronger than ever. The Communist government of China is ten years old. No one can be sure that it will not be overturned by internal action, but it would be foolish to count on it.

It is more and more apparent that if communism is not the wave of the future, neither is it the flash-flood of a season. Barring general war, the consequences of which for either communism or Western democracy no one can predict, it seems likely that both systems will persist and undergo extensive change. Education, radical technological developments, the conquest of space and population pressures will leave neither communism nor our form of democracy unaffected. This is one reason why the Cleveland conference "Message" says:

"Stronger efforts should be made to break through the present stalemate and to find ways of living with the Communist nations. Sometimes this is called 'co-existence,' but we are concerned with something more than the minimum meaning of the word. Our relationship with the Communist nations should combine competition between ways of life with cooperation for limited objectives. . . ."

The widely accepted analysis of our opponents requires modification because, in the second place, contrary to our expectations, communism has not proved to be incompatible with scientific, industrial and agricultural progress. If the system is, in some areas, stifling to the human spirit, and if the cost in spiritual and physical suffering is terrible, the fact remains that people can under communism "produce the goods" even to the point of outdoing free nations in some aspects of technology.

It is the better part of wisdom to recognize, in the third place, that changes "for the better" are, under Communist regimes, not impossible. On this point the Cleveland "Message" spoke with great intelligence:

"There is real hope that new generations will be less fanatical in their ideological convictions and that they will be more preoccupied with peace, with economic well-being and with tentative experiments in cultural freedom than with the attempt to dominate other nations."

Prime Requirement

One reads such a statement and then buys a newspaper—and begins to wonder! From Geneva and from Moscow come words that sound as intransigent and as threatening as ever. They ask to be spared the monotonous *nyet, nyet* and to hear instead the music of *da*. But their *nyet* is as loud as before and, evidently, the accommodating *da* must come from our side! Yet the wise will not be discouraged. Vigilance is still, on our part, a prime requirement. Trustfulness and goodwill could, taken alone, bring catastrophe. Here also Cleveland put the matter with real insight:

"It is not to be expected that they will formally renounce what we consider to be their errors. It is enough for the kind of living together described above if their emphasis and priorities change. The establishment of good relations will require tireless negotiations with them and imaginative programs of communication, cultural exchange and personal contacts."

No one should imagine that Cleveland has indicated a sure way out of the present unhappiness and danger, much less that its "Message" came down out of heaven. Yet it seems fair to say that in circumspect and sober fashion the churchmen in the World Order Study Conference gave advice which the members of our churches and also our statesmen would do well to take seriously.

Do Christians Have an Exclusive Claim on God?

DAVID WESLEY SOPER

RECENTLY, in a discussion period preceding a formal address, someone sent to the platform the following awkward question: "What is the distinguishing characteristic as opposed to other religions?" I thought at once of my wife's younger sister who complained about a playmate: "He hit me over the head with a nail in it!"

Enthusiastic Opposition

Clearly the question concerned the distinguishing characteristic of Christianity. But the actual words suggested a wider application—for a distinguishing characteristic of every religion often, if not always, has been its vigorous opposition to other religions.

This characteristic is therefore neither distinguishing nor distinguished; indeed it cannot be said to characterize religion alone, for in politics, in science and in race relations enthusiastic opposition to all difference is not unknown!

A central sorrow in our present world society, as in earlier ages, is the popular false belief that special virtue accompanies belligerence toward competing faiths and philosophies. Differences between religions are real enough and often profoundly important (for example, the Hindu caste system as against the Christian idea of community). Nonetheless, so-called "righteous" wrath against any and all differences is not very "righteous" after all. Christians, who should have the least trouble at this point, sometimes have the most.

Our common weakness, not because we are religious but because we are men half-grown, was described accurately by William T. Watkins: "Too many people with half a religion, when they find someone with the other half, decide at once that he has no religion." Thus, Roman Catholics who believe in authority often despise their Protestant friends who believe in freedom from authority—and the reverse!

Intolerance always and everywhere is intolerable. For one thing, it inevitably and invariably proceeds to beat someone "over the head with a nail in it." According to Prof. Paul Tillich of Harvard University Divinity School, the specific root of the trouble is our false assumption of the absolute divinity, finality and infallibility in "our" economic system, "our" theology, "our" church—to the automatic exclusion of other dedicated systems, theologies or cults.

The problem has no easy solution for until "the" faith becomes "our" faith, we are not concerned about it one way or another. But when it becomes "our" faith, if we are not perpetually on guard, we assume falsely that "the" truth is no more than "our" understanding of it. Thus we poison the actual divinity of our religion with a king-size dose of idolatry.

Physically speaking, no part of this earth, our present dwelling place, is farther from God than any other part. The entire earth is the Lord's; all of it is his active presence. To live in Madagascar or Moscow, in Shanghai or Chicago is not automatically to be out of touch with God. Where there is no vision the people perish—and today, as in the time of Samuel, there is no frequent vision anywhere! When vision does occur, however, the perpetual nearness of God to all men is discerned and the universal divine presence then and there becomes the more or less conscious experience of the seer, the scholar and the saint—and of others who find life in their words. Yet God is not more present in one place than in another, or his presence could not be discerned anywhere! Clearer vision is quickened awareness

of his permanent presence everywhere!

Where reason is, God is—hence the experience of revelation is more or less conscious in man, whether or not in the amoeba. Where man is, God is—yet God is also in the whole of reality, the whole of his creation. He is present everywhere or he is present nowhere! The universe is his presence.

Active Fellowship

At this point all wonder and all worship begin, and with the continuity and integrity of the universe all thought and all science begin. Everywhere he invites men (with and without words) to enter into active fellowship with all he is and has, with himself and the total human race, indeed with nature as well, with which we share the miracle of existence.

But someone will say: God is more present among Christians than other people! Jesus said: "Where two or three are gathered in my name, there am I in the midst of them." Where men think Jesus' thoughts after him, his presence is active. Yet whether men think with him or not, he is present.

Christians are indeed a special people; they are called to bear witness in mind and in community to the universal greatness and goodness of God whose character they have seen in Jesus. But Christians do not privately "own" God. No one privately "owns" God because he gives himself to all without "respect of persons."

Divine Character

Christians are called to bear witness in newness of life to the breakthrough, the presence of the divine character in human flesh. When Christians consider that they privately "own" God, they are denying both his transcendence and his omnipresence. If they believe that they have captured, imprisoned and domesticated God, then they are declaring that they really do not believe that he is greater than man, greater even than Christian man, great enough indeed to hold all men in the hollow of his hand, from birth to death—and beyond.

The transcendence of God means this: God is more than man, his truth (active in all human thought) is more than any human understanding, however inspired. His life-giving presence embraces all men all the time. The discovery of his presence is indeed the beginning of wisdom, the beginning of faith. To live at all is to live within his mind, within his heart, within his invitation to maturity, to growth in the skill of love. Christians may sometimes fathom the divine nature less or more deeply than men of other faiths, but no one fully fathoms God—yet all experience his thrust of life and mind.

A Christian "saint" is a man whose own flesh becomes (in some degree) a vehicle of the word of God he perceives in the flesh of Jesus. Therefore, in deeds and words alike he shouts with joy about the universal, personal goodness that bears the total human pilgrimage and each individual pilgrim.

New Beginning

The Christian "saint" (like other saints) has a special function—to translate the universal character of God into his own particular character. What wonder if he achieves only a caricature? His job is complex yet simple—to grow and to help others grow in the power of the Spirit toward the full stature of Christ. He sees in Christ what Christ saw in himself: not the cancellation but the confirmation of all seers, scholars and saints; not the end of Moses, Isaiah and Buddha but their new beginning!

Christians are convinced that the truth, which was true before Jesus was born, has become clearer since. In other words, God's permanent and universal truth is not true because it is labeled Christian; rather we label it Christian because we believe it is true—the truth of God, the truth of all religion made flesh in Jesus, who was in himself and is in us forever.

Remember the statement: "There but for the grace of God go I." Even better is Sir Winston Churchill's remark about Sir Stafford Cripps: "There but for the grace of God goes God!" But it could be said about any of us! No man is really outside God—not a Hindu, a Buddhist, a Muslim, a Christian or a Jew. If, for example, Jews were excluded because they are Jews, Jesus too would be excluded! In each individual man there may be a degree less or more of divine grace (more fully welcomed, more fully at work), but he himself is within grace from birth and beyond death. Both life and mind are in him and the two together form the gift, the miracle, the presence of God.

Startling Presence

In no man, not even the greatest saint, is this gift—the miracle, the presence of God—fully developed. In no man, not even the worst sinner, is this gift—the miracle, the presence of God—wholly undeveloped. God has a startling way of being present where you least expect him—on both sides of every street and among sinners as well as the less obvious sinners called saints.

Someone, of course, will ask: "Is there then no difference between Christlike and un-Christlike men, between truth and error, between white and black?" One must answer with Kierkegaard that before God all men are partly in the right. There is some wisdom, some light in the worst man and likewise some folly, some darkness in the best man. As Paul insisted, no man may boast of his righteousness. The moment he considers himself perfect, his perfection ceases; when he trusts only his own goodness, he no longer trusts the greater goodness of God. As the Apostle Paul was forever saying: it is not man, not even the good man, who supports, sustains and upholds God, but God who supports, sustains and upholds man and releases the divine character in his life—as fast as man is open to receive it.

Popular Myth

Not long ago I heard a woman say: "My niece is marrying a young man of another religion. Of course, the ceremony will be conducted in a side aisle, not in the center of the sanctuary." In the same way, many believe in hell—for those who disagree with them! Christians are not alone among the world's religious folk in building and maintaining a "side aisle" for dissenting majorities. We will have to give up this popular myth that God and the universe are somebody's "private" property. God so loved the world, the whole world, and all the people in it—his offspring one and all—that he gave his only son, that whosoever believeth in him might not wither away in futility but bloom in fullness of life.

Dr. Soper, a Methodist, is professor and chairman of the department of religion at Beloit College in Wisconsin.

WOMEN'S FELLOWSHIP ELECTS NEW OFFICERS

MRS. W. T. M. COOK of Santa Ana, Calif., distinguished member of a prominent Congregational Christian family, was elected president of the 800,000-member National Fellowship of Congregational Christian Women by state and conference presidents meeting at Buck Hill Falls, Pa. on January 31. Mrs. Cook succeeds Mrs. Walter B. Williams of Newport News, Va.

Mrs. Robert C. Johnson of Birmingham, Ala., past president of Alabama and Mississippi women, Convention of the South, was elected national vice president and Mrs. L. T. Schoen of Wells, Minn., moderator of the Congregational Conference of Minnesota, is the new national chairman for stewardship.

Mrs. Cook was the first woman to be elected moderator of the Congregational Conference of Southern California and the Southwest and is a member of its board of directors. She is also a corporate member of the Board for Home Missions of the United Church of Christ as well as a director of the CC Board of Home Missions. Mrs. Cook is a former president of the Southern California and the Southwest Women's Fellowship and recently completed a three-year term as chairman of the Christian World Relations Department of United Church Women of Southern California.

Her father, the Rev. William Davies, was a member of the second Yale Band who served Congregational churches in Washington State and was home mis-

Mrs. W. T. M. Cook of Santa Ana, Calif. is new president of Women's Fellowship.

MARY P. HARRINGTON

sion superintendent in Alaska. Mrs. Cook is a sister of Dr. Paul A. Davies who recently retired as superintendent of the Oregon Congregational Conference.

The newly chosen vice president, Mrs. Johnson, serves professionally with the Girl Scouts of America as district director, adviser to camp committees and supervisor of camp directors. Long active in the field of race relations, she is a member of the Alabama Council of Human Relations and the Regional Fellowship of the Concerned of the Southern Regional Council.

Mrs. Johnson has also been a church-school superintendent and director of religious education. She too is a corporate member of the Board for Home Missions, United Church of Christ and is on the CC "Committee of Seven" to study procedures toward a "united church in a united society."

Mrs. Schoen lives on a farm in southern Minnesota, has four children, five stepchildren and twenty-eight grandchildren! Holding a master's degree in social work from the University of Minnesota, Mrs. Schoen has taught in the university's graduate school of social work and has worked professionally in this field.

The new stewardship chairman is past president of the Minnesota Women's Fellowship and has been on the national program committee for three years and the executive committee for one year.

Continuing their terms as vice president and recording secretary respectively are Mrs. Elmo Niccum of Muncie, Ind. and Mrs. Robert W. Reneker of Chicago, Ill.

Mrs. Williams presided throughout the women's annual meeting and was cited for her dedicated work with nine other past presidents in the closing service of installation and recognition at Buck Hill Falls. The Rev. Lillian S. Gregory, executive secretary of the National Women's Fellowship, conducted the service.

Mrs. Harrington is manager of the UCC Midwest Office of Communication in Chicago. Photos by courtesy of Women's Fellowship. Mrs. Reneker's photo is by Roseland Studio, Chicago.

Mrs. Robert C. Johnson was named a new vice president.

Mrs. Elmo Niccum of Muncie, Ind. continues as a VP.

Mrs. Robert W. Reneker will continue as the secretary.

Mrs. L. T. Schoen was elected chairman for stewardship.

Lenten Meditation: II

"HE IS ALL TO ME"

BOYNTON MERRILL

"Whence hath this man this wisdom?" This was not a question asked by Jesus; it was a startled, troubled query about him.

His former neighbors in Nazareth could not believe their ears or their eyes as they listened to him preach in their own synagogue. They looked at him and at each other with incredulous wonder. "Is not this the carpenter's son?" Are not his mother and sisters and brothers here with us? "Whence then hath this man this wisdom, this power? What mean these mighty works?" They wondered, they marveled, they were astonished. They shook their heads in perplexed disbelief. "How can these things be?" they asked each other.

Carpenter's Son

Had he been a famous rabbi, he might easily have had years of delving in the sacred writings of their revered ancestors. Had he been a distinguished-looking stranger passing through Nazareth, he might well have mingled with the great teachers in Athens or with world figures in Rome or have had years of being immersed in the secrets of the mystery cults beyond the deserts to the East. They could have accounted for his wisdom had he been this sort of man.

But this Jesus! He was the son of Joseph, the town carpenter. He had been a barefooted boy about the streets of their very own village. They had often seen this boy with his mother at the nearby fountain. Some of them had sat with him twenty years earlier in a circle of boys on the floor of this same small synagogue and had repeated their lessons with him. He had made benches and ox yokes for them which they still used. His brothers were in this very crowd—torn, I imagine, between embarrassment and pride.

There was no accounting for it! "Whence hath this man this wisdom?" He was only a village carpenter. Yet here he was, speaking with authority. It was not the authority of those men who know all the books and can quote other men's wisdom, chapter and verse, endlessly. Rather, it was with the inescapable, first-hand authority that is the mark of a man who has had a compelling experience of truth in himself and who is driven by some inner compulsion to share it with anyone who will listen.

They had to confess that he "got through" to them with an intensity that shook them. Luke tells us that they wondered at the "words of grace" that fell from his mouth. Yes, he was marked with authority, but why? Could this be Jesus, Joseph's eldest son? He assuredly was.

We have all heard a great musician play. We have wondered at the marvel of a person wrapping us and the moment in a strange, lingering spell. A few months ago I heard Marian Anderson sing "He's Got the Whole World in His Hand." I shall never forget it. I've heard it sung since on the radio, sung badly and with a swinging rhythm which was almost ribald. The second singer had no idea what she was doing. She had had no experience of being "held" in God's hand. Her "performance" of the same words and music was so tasteless and tawdry that I turned the radio off, shocked at its shallowness. Marian Anderson had sung those words of grace with authority. She had had some deep experience. I marveled. I was grateful. And I shall not forget it, not ever!

A recent book recounts how Alcibiades, the brilliant Athenian general, spoke of Pericles and Socrates. He said: "I have heard Pericles and other great orators but they never troubled me or made me angry at living a life no more worth living than a slave's life. But this man Socrates has often brought me to such a pass that I could hardly endure to go on as I was, neglecting what my soul needs."

Unwelcome Truth

It was authority of this kind that Jesus had and that he revealed in the synagogue at Nazareth. "Words of grace," yes, but words that also forced these men to look at themselves. And they did not like what they saw. It is significant that Jesus' words so sharply revealed the smugness of their perfunctory, formal religion that they angrily drove him out of town. Some would even have slain him.

Alcibiades said further about Socrates that the great teacher's simple lifting up of the truth so revealed the poverty and pointlessness of his hearers' lives that Alcibiades said, "I sometimes wished that he was dead!" So it was that Jesus' neighbors felt about him. They wished him dead. A few months later in Jerusalem he was driven out by men similarly angry—out to the brow of a hill and this time they did kill him, just as four hundred years earlier the Athenians had killed Socrates.

The world does not really want the truth. It cannot permit or accept a wisdom that interferes with its dark evils or disturbs its pleasant follies. The world does not want the authority of men who "see life steadily and see it whole." It prefers men who will promise a future full of mountains of pancakes

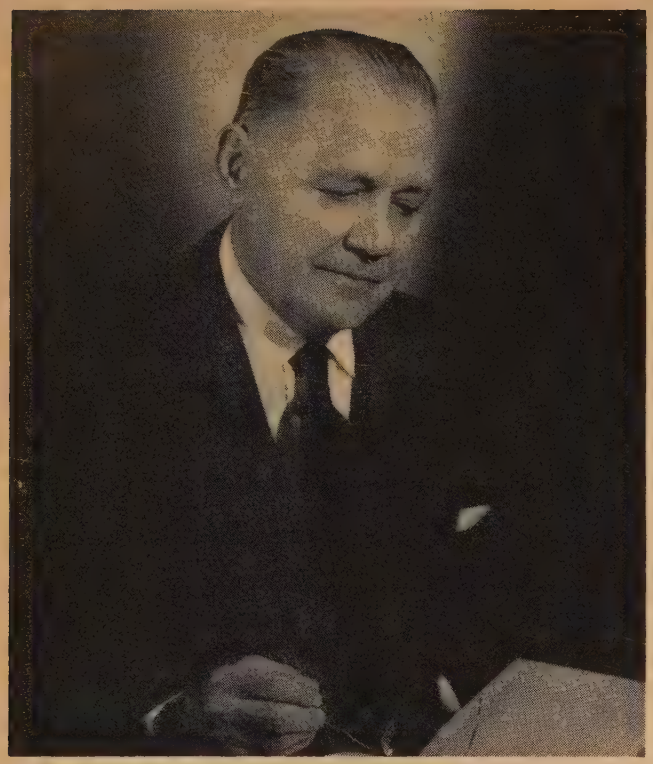
(Continued on page 34)

Dr. Merrill is minister of First Congregational Church, Columbus, Ohio. These Lenten meditations, says Dr. Merrill, are "built around questions asked of, by or about Jesus."

The symbol is a combination of the cross and crown—the cross reminding us of Christ's death and the crown symbolizing life after death.

Portrait of the Mon

A Hungarian



Joseph Fodor

JOSEPH FODOR of Columbus, Ohio has always believed it to be his duty to take an active part in government, in civic organizations and in his church. An attorney at law engaged in private practice, he nevertheless manages to give an incredible amount of time to the causes close to his heart.

Active Layman

Especially impressive has been Mr. Fodor's participation in the program of the church. In his former hometown of Cleveland, Ohio he was an elder in the West Side Hungarian Church and a member of the executive committee of Lakeside Classis.

Following the union in 1934 of the Evangelical Synod of North America and the Reformed Church in the United States to form the Evangelical and Reformed Church, he helped organize the Magyar Synod to which most of the congregations of Hungarian background belong. He was elected moderator of the meeting in 1939 that brought the synod into being and has served as lay member of the synodical council ever since. During the period he has visited almost every Hungarian congregation in the United States and Canada, giving legal advice when needed and many times serving as lay preacher.

Recently Magyar Synod asked Mr. Fodor to organize and serve as chairman of *Magyar Alap*, an emergency fund set up to give immediate aid when needed to ministerial students and pensioned ministers. He is presently conducting a special campaign to solicit contributions for this fund. Joseph Fodor has represented Magyar Synod at seven General Synods of the Evangelical and Reformed Church and at the Uniting General Synod of the United Church of Christ in 1957. He will also be a delegate to the 1959 Evangelical and Reformed General Synod and to the Second General Synod of the United Church of Christ.

At the Lancaster General Synod in 1956 Mr. Fodor was elected to a six-year term on the denomination's Judicial Commission and the following year he was elected to the E and R Commission on World Service.

At present he is an elder in the Hungarian Evangelical and Reformed Church of Columbus, Ohio, where the Rev. Joseph Marsalko is pastor. In addition to serving on the committee on church affairs of his home church, he is on the executive board of and legal adviser for Scioto Valley Missions Inc., a cooperative agency of the E and R churches in and near Columbus through which new mission churches are organized. This agency has been instrumental in organizing Trinity Church, the first E and R mission to be started in Columbus in recent years.

Mr. Fodor has been in this country since 1921. His studies at the University of Budapest in his native Hungary were interrupted by a stint in the Hungarian Army during World War I. He was commanding officer of a shock detachment until 1917 when he entered the General Staff Officers Academy at Wiener Neustadt, Austria from which he was graduated as a captain on the General Staff.

Wounded three times and decorated seven times, he received the Iron Cross and the *Krieger Verdienst* medal from Germany, various Austrian and Hungarian war service decorations and the Cross of Humanity. The latter marked the occasion on which he, with a force of only 160 men, succeeded in stopping a surprise attack of some 4,000 Russians, thereby saving an entire German battalion from annihilation.

American Citizen

Eleven months of internment in Italy followed the signing of the Armistice. Released in 1919, Mr. Fodor returned to military duty in Budapest with the Intelligence Division of the Royal Hungarian General Staff headquarters in charge of Transylvanian military affairs. During this time he also served as instructor of history and military tactics at the Budapest Military Cadet School.

Joseph Fodor's family had been living in the United States for some time. When he visited them in 1921 he was so impressed by what he saw and experienced here that he immediately made application for his first papers to become an American citizen. He then returned to the old country to resign

Photos by Frank Busch are by courtesy of Mr. Fodor.

merican Makes Good

his commission in the Hungarian Army and became a citizen of the United States on July 4, 1923.

In 1927 he entered the Law School of Western Reserve University in Cleveland and, despite difficulties with the English language, graduated with his class in 1930 and passed the Ohio State Bar examination. He then opened his own law office.

Soon he became active in the political life of Cleveland and of the state. In 1935 he was appointed assistant city law director by the now retired Justice of the United States Supreme Court Harold H. Burton, who was then mayor of Cleveland.

State Offices

Three years later he became assistant police prosecutor in the Municipal Court and in 1942 at the invitation of the Governor, who at that time was John W. Bricker, he became an investigating attorney and later served as chief of enforcement for the Public Utilities Commission of Ohio. After four years as an assistant attorney general for Ohio, he transferred his law offices from Cleveland to Columbus where he now lives.

Wherever he is, however, Joseph Fodor's wide range of interests always finds him busy in many civic enterprises. Here is just a partial list of organizations with which he worked in Cleveland.

He was a director of the Cleveland Council for American Unity—an organization of many nationalities for the purpose of bettering understanding between them and outlining their role in American life. He has been both financial secretary and president of the United Hungarian Society, which had a membership of approximately 92,000.

He was secretary of the Magyar Club (professional Hungarians) and co-president of the Magyar Society for Self-Culture. He has been a member of the executive committee of the Advisory Board of Music for Cleveland.

In Columbus his participation in organizations among citizens of Hungarian background has included membership on the board of directors of the Western Division of the American-Hungarian Federation, a nation-wide charitable organization. As president of the Southern Ohio American Hungarians Kossuth Centennial held in commemoration of the 100th anniversary of the Hungarian revolutionary hero's visit to the United States, Mr. Fodor arranged for a bronze plaque of Kossuth to be placed in the Columbus City Hall.

After the 1956 Hungarian revolt against the Communists, Mr. Fodor served as secretary of the Mayor's Refugee Committee in Columbus and is still active in helping and advising refugees from his unhappy native land.

Amazing Adjustment

Like many of his fellow citizens of Hungarian background who have transferred their loyalties to their new country, Joseph Fodor made the amazing adjustment to vastly different circumstances in this country. His rapid and efficient mastery of English has made it possible for him to make unique contributions to many phases of our common life. Best of all has been his quiet, dependable service to his church, where his leadership has won the respect and confidence of his colleagues. TCB

At the dedication of memorial plaque to Louis Kossuth in Columbus City Hall Mr. Fodor is at right. The three girls with flowers in their hair are his daughters.

THE STRUGGLE FOR RACIAL EQUALITY

GARDNER TAYLOR

THE DECREES and the justice of God never spare nations the pain of making choices. A nation must choose to make peace with the ultimate terms of justice or, on the other hand, it must choose to turn toward the dark abyss of special privilege and disdain for human rights. The United States is no exception.

Greatest of Dreams

Our nation is a strange phenomenon. Rarely in history has a people or a region come to nationhood under such apparently providential conditions as has this land. F. Scott Fitzgerald was eminently correct when he spoke of America as "the last and greatest of all human dreams."

It is a dream which makes the imagination leap toward something worthy and ultimate. Here the ancient vision of a land of brotherhood has taken on the form of an actual society—a nation "so conceived and so dedicated." Enshrined in our national documents are great phrases of freedom, so lofty in their pronouncements as to catch the breath. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

There have been Negroes and other minorities however who have grasped only a fragment of the American dream and to contend that there should be equality in America only because of the natural and legitimate aspirations of all men to be equal is to miss the hugeness of our covenant with history. There is so much more to the struggle before full equality is maintained in this land. There is the responsibility to make this country all that we say it is and want it to be, and there is also the responsibility of vindicating our democratic protestations before a watching world.

For any minority—and our Negro community must increasingly recognize this with stark clarity—to accept any goal less than meeting the full qualifications for responsible citizenship is to do violence to all that America might become to the glory of God and for the good of men—all men everywhere. This preparation must include for all minorities higher standards of cleanliness, decorum, morality, education and love of their nation's destiny above selfish interests.

We desperately need now some straight Christian thinking. The white American community needs to face honestly its fears that Negroes will assume control of too wide an area of political and economic influence in this country. There is nothing in the Negro's history in this country to indicate any superiority of talents or gifts, just as there is nothing, when the penalties of deprivation are eliminated, to indicate a congenital inferiority. Any different notion is an indictment against the impartiality of God and ill becomes a Christian.

Even more irrational is the fear of widespread marriage between the races. The minimal Christian thing that can be said here is that marriage is a contract between two individuals and is consummated by the consent of both contracting parties. At the practical level of what will happen it can only be pointed out that in areas where integration has more or less taken place, intermarriage is a great rarity. In ten years of a ministry to a congregation of ten thousand people during which I performed hundreds of marriage ceremonies, my testimony is that less than ten marriages were solemnized between people of the white and Negro races.

Above all these considerations must be the Christian one that, if we act in accordance with the mandates of our Christian faith, the strength of the whole universe stands with us and we with it. Either in God's will is our peace or we need to be done with our pretensions to Christian discipleship.

The Negro-American community now needs to give repeated evidence that its anger at discrimination and disparity is a disciplined and yet undiminished indignation. Those who work for social justice must also remember that men do not easily risk the abandonment of favored status. It is only by a Christian projection of a dedicated imagination that the minority community will be able to crusade for an "earth wherein dwelleth righteousness" with righteous indignation but without bitterness.

Fears and Faith

Although these are difficult times in which we live, yet they are not impossible of resolution on the side of justice. As Harriet Tubman, an escaped slave, cried out one night in Boston's Faneuil Hall to the Negro abolitionist Frederick Douglass, "God is not dead!" He is not! We Americans—white and black, Jew and Gentile, Protestant and Catholic—have a strange history of "hate-love," of interest in each other, admiration for each other and fear of each other. "Perfect love casteth out fear." It is in the strength of our Hebrew-Christian heritage that we shall set our house in order, remembering that we are children of one Father and are, therefore, brethren and we need not fear each other.

In the area of race relations we are passing through a dark and dreadful night. We grope sometimes and we are often sad, but we follow the beckoning of a dream, the dream of a "new nation, conceived in liberty and dedicated to the proposition that all men are created equal." American Christians, let us live by our faith and not by our fears; let us face the future with trust in God and confidence in America's bright, glad tomorrows! Our best days as a nation are waiting for us ahead.

Dr. Taylor is minister of the Concord Baptist Church in Brooklyn, N. Y. He is president of the Protestant Council of New York, the first Negro to be elected to that post.

From Far East... To Near East

WE ARE more and more coming to realize that "foreign missions" is not just what we here in America are doing for people overseas but rather what all Christians around the world are doing together to spread the good news of Jesus Christ.

We are no longer thinking so much in terms of "sending" and "receiving" churches. We are a Christian community of self-respecting equals. We are allies in the common cause.

Doshisha Graduate

Where once the great flow of missionaries was from the Western world to the East, now we see Christians going out from India to Africa, from Ceylon to the United States, from the Philippines to Indonesia. A young nurse at the American Clinic in Talas, Turkey is a good example of this new kind of missionary. She is a representative there of her home church in Kyoto, Japan. Yuiko Nakajima is her name.

This is not the first time that Yuiko has gone out from her own country on a mission for the world-wide Christian fellowship. Her father was a minister of the United Church of Christ in Japan and was called to the Japanese Christian Church in Manila when Yuiko was 4 years old.

In 1945 just before the end of the war her father was killed in an air attack and the family was forced to flee to the mountains of Luzon. Shortly after the close of the war, her mother returned to Japan where Yuiko entered Doshisha University High School, which is partially supported by the American Board of Commissioners for Foreign Missions, from which she was graduated in 1949.

Her mother, two brothers and a sister also became closely involved in the life of Doshisha—her mother as matron in the women's dormitory and her sister as a student in the music department of Doshisha Women's College. Her two brothers trained for the ministry at Doshisha and now serve churches in Hokkaido and Oji in Nara Prefect.

Yuiko, shown here with Turkish nurse, symbolizes best in missionary spirit.

Yuiko took her nurse's training course at the Kyoto Prefectoral Medical University and has also had an eight-months' course at the Kinki Public Health Nursing School. She has worked in Japan at the Okayama Haknaika Hospital (an institution that receives some help from the American Board) and at the Doshisha University Clinic.

The need for a nurse at Talas was brought to Yuiko's attention by the daughter of Dr. William L. Nute Sr. who lives in Kyoto. Yuiko applied for the position in June 1957 but passport complications delayed her until the following February.

Dr. Nute, who heads the Talas Clinic, says about Yuiko: "Even before coming to us, she had charmed us by her letters. Immediately upon her arrival she threw herself with enthusiasm into the work of the clinic. And in a remarkably short time she was able to converse in simple terms with the patients."

Yuiko is learning Turkish through the medium of the English language of which she has only a limited knowledge! Last summer she spent a month at the language school in Izmir working on her Turkish but had a lot of fun, too, sightseeing and chatting with people.

Yuiko has already become involved in many extracurricular activities—which seems typical of missionaries, whether they be American or Japanese. She helps with the nursing care of the boys at the Talas Boys' School just up the hill from the clinic. And she serves as organist for the little group of Christians who gather for a worship service in Turkish each week in the clinic. No wonder Dr. Nute says: "We have been wonderfully fortunate in securing her services here."

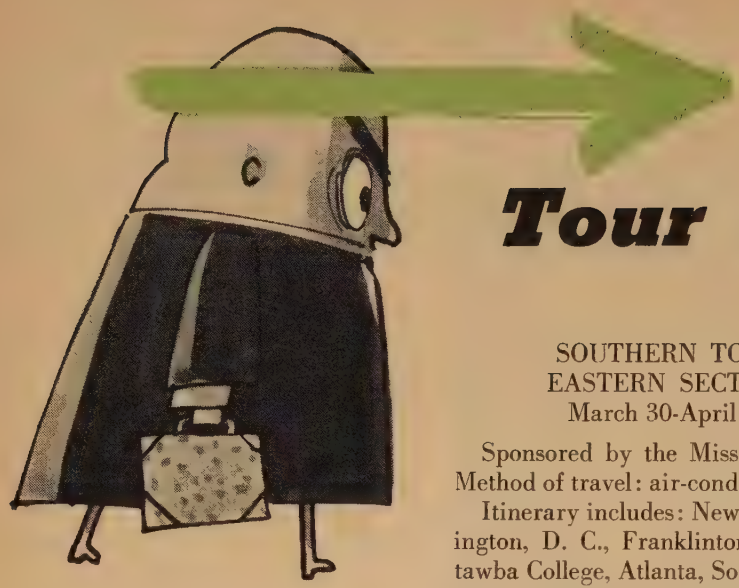
Good News

Coming from the Far East to serve in the Near East, Yuiko symbolizes the best in the missionary tradition of the Christian church. Her willingness to serve in a strange land without the support of even one other person of her own country and culture is admirable. Her youth, vigor and utterly charming personality are truly an asset to the Christian witness of the Talas Clinic in a country where spreading the "good news" depends so greatly on a personal witness.

This year the American Board has added Yuiko Nakajima's name to its *Calendar of Prayer*, officially welcoming her to its world-wide "fellowship of those who care" and reminding us once again that missions is a two-way street in a world where there is neither East nor West. The mission is one!

LOIS N. SUNDEEN

Miss Sundeen is staff associate in charge of research for the CC Missions Council. Photo by Molly Bliss.



Tour with a purpose

A WIDE RANGE of opportunities to "travel with a purpose" is available to United Church members in 1959. Under the sponsorship of the Missions Council, the National Women's Fellowship and the American Board of the Congregational Christian churches, the Department of Missionary Education of the Evangelical and Reformed Church, the United Student Fellowship and the Council for Christian Social Action of the United Church, they may visit historic churches and important church-related institutions in this country, or tour countries from Mexico to the Middle East, or join the group that is going around the world this summer.

Through interviews, lectures, guided reading and sightseeing they will get acquainted at first hand with the many places around the world where our churches are at work every day of every year. They will meet many missionaries, government officials, religious leaders, college presidents and people of many kinds. They will understand better through direct contact the political problems, social tensions, economic inequalities and religious opportunities they have read and heard about.

A carefully planned and conducted tour has many advantages over traveling alone or in small groups. An interest in the church and its mission, the ability to pay one's own way (and it's cheaper by the dozen), plus a recommendation from one's minister are the only requirements for enrollment. Here follows a list of the tours and persons to contact:

SOUTHERN TOUR
EASTERN SECTION
March 30-April 11

Sponsored by the Missions Council. Method of travel: air-conditioned bus.

Itinerary includes: New York, Washington, D. C., Franklinton, N. C., Catawba College, Atlanta, Southern Union College, Talladega College, Fisk University, Pleasant Hill, Knoxville.

Cost: $165-$175 Boston and return for a party of twenty-two. Write to the Rev. Ralph R. Shrader, 14 Beacon Street, Boston 8, Mass.

SOUTHERN TOUR
MIDWEST SECTION
March 30-April 18

Sponsored by the Missions Council. Method of travel: air-conditioned bus.

Itinerary includes: Chicago, Merom, Louisville, Nashville, Atlanta, Talladega, Southern Union College, New Orleans, Tougaloo College, Lilbourn.

Cost: $165-$175 Chicago and return for a party of twenty-two. Write to the Rev. James E. Waery, 19 South LaSalle Street, Chicago 3, Ill.

NEAR EAST MISSION
April 7-May 11

Sponsored by American Board for Foreign Missions. Method of travel: plane.

Itinerary includes: Athens, Istanbul, Izmir, Ankara, Kayseri, Tarsus, Gaziantep, Aleppo, Beirut.

Cost: $1,325 New York and return. Write to Margaret R. Blemker, 14 Beacon Street, Boston 8, Mass.

NATIONAL MISSIONS TOUR
June 14-June 26

Sponsored by the Department of Missionary Education, E and R Church. Method of travel: air-conditioned bus.

Itinerary includes: Missouri, Oklahoma, Texas, New Mexico, Colorado and Kansas.

Cost: $129 plus meals, St. Louis and return. The Rev. Shirley E. Greene will conduct the tour. Write to Stanley H. Wilke, 1720 Chouteau Avenue, St. Louis 3, Mo.

EUROPE AND THE MIDDLE EAST
June 23 or 24-August 7 or 8

Sponsored by Council for Christian Social Action. Method of travel: plane.

Itinerary includes: England, France, Rome, Egypt, Lebanon, Syria, Jordan, Israel, Turkey, Greece, Switzerland.

Cost: $1,645 New York and return. Write to the Rev. Herman F. Reissig, 289 Fourth Avenue, New York 10, N. Y.

UNITED STUDENT FELLOWSHIP
EUROPEAN SEMINAR
July 5-September 3

Sponsored by United Student Fellowship of the United Church of Christ. Method of travel: plane.

Itinerary includes: London, Paris, France, Switzerland, Germany and Holland.

Cost: $1,090 New York and return. Write to the Rev. Hartland H. Helmich, 1720 Chouteau Avenue, St. Louis 3, Mo.

SEMINAR TO MEXICO
August 6-August 25

Sponsored by Council for Christian Social Action. Method of travel: bus.

Cost: $295 starting from Mexico City and return. Write to the Rev. F. Nelsen Schlegel, 2969 W. 25th Street, Cleveland 13, Ohio.

ROUND-THE-WORLD TOUR
September 7-October 26

Sponsored by Department of Missionary Education, E and R Church. Method of travel: plane.

Itinerary includes: member and non-

Mr. Wilke is director of missionary education on the staff of the Board of Christian Education and Publication of the E and R Church. Map by courtesy of the CC Missions Council.

STANLEY H. WILKE

...n 1959

member churches of the World Council of Churches in Hawaii, Fiji Islands, Australia, Indonesia, Malaya, Ceylon, India, Pakistan, the Holy Land, Lebanon, Turkey, Greece and Switzerland. The purpose of the tour is to study at first hand the 1960 missions theme: "Into all the world together."

Cost: $2,995. Write to Stanley H. Wilke, 1720 Chouteau Avenue, St. Louis 3, Mo.

WOMEN'S FELLOWSHIP TOUR
September 21-November 3

Sponsored by National Fellowship of Congregational Christian Women. Method of travel: ship.

Itinerary includes: England, Wales, Scotland, Holland, Austria, Switzerland and France.

Cost: $1,170 New York and return. Write to Mrs. Mary Ann Williams, P.O. Box 1206, Lake Worth, Fla. by March 15.

This is the second Fellowship Tour made in response to invitations from the International Congregational Council and the ICC Women's Fellowship. Twenty-five women visited the British Isles, Holland and France in 1956 and were so cordially received by their Congregational "cousins" that another group is returning this year.

Invitations are being extended to the E and R Women's Guild to send three women, and it is hoped that two women from the United Church of Canada will join the group.

Wherever you decide to go—to awakening India with its fabulous Taj Mahal or to our own Southland here at home—you will catch a glimpse of how other people live, of how they are facing their problems and of what our churches are doing to help them.

Now is the time to decide which tours you and members of your church will take—choose different ones to broaden your knowledge and concern. Let each person set aside a monthly sum proportionate to the cost of the tour selected.

A "tour with a purpose" will do things to you and for you that you will never forget.

E and R Apportionment Giving Sets Record

Support of denominational program at home and abroad exceeds previous year's record for 18th consecutive year

THEODORE C. BRAUN

CONGREGATIONS of the Evangelical and Reformed Church supported the financial program of their branch of the United Church of Christ more liberally in 1958 than ever before in the denomination's history and reached 88 per cent of the annual goal set for the triennium by the 1956 General Synod.

1958 marked the 18th year of uninterrupted increase in denominational giving.

The report by synods released by Treasurer F. A. Keck at the close of the fiscal year on January 21 shows that six synods paid or overpaid their apportionment quotas, as compared with three in 1957. Southeast Ohio again heads this list and North Illinois again reports the largest total contribution. Twenty-three of the thirty-three synods record a gain over 1957.

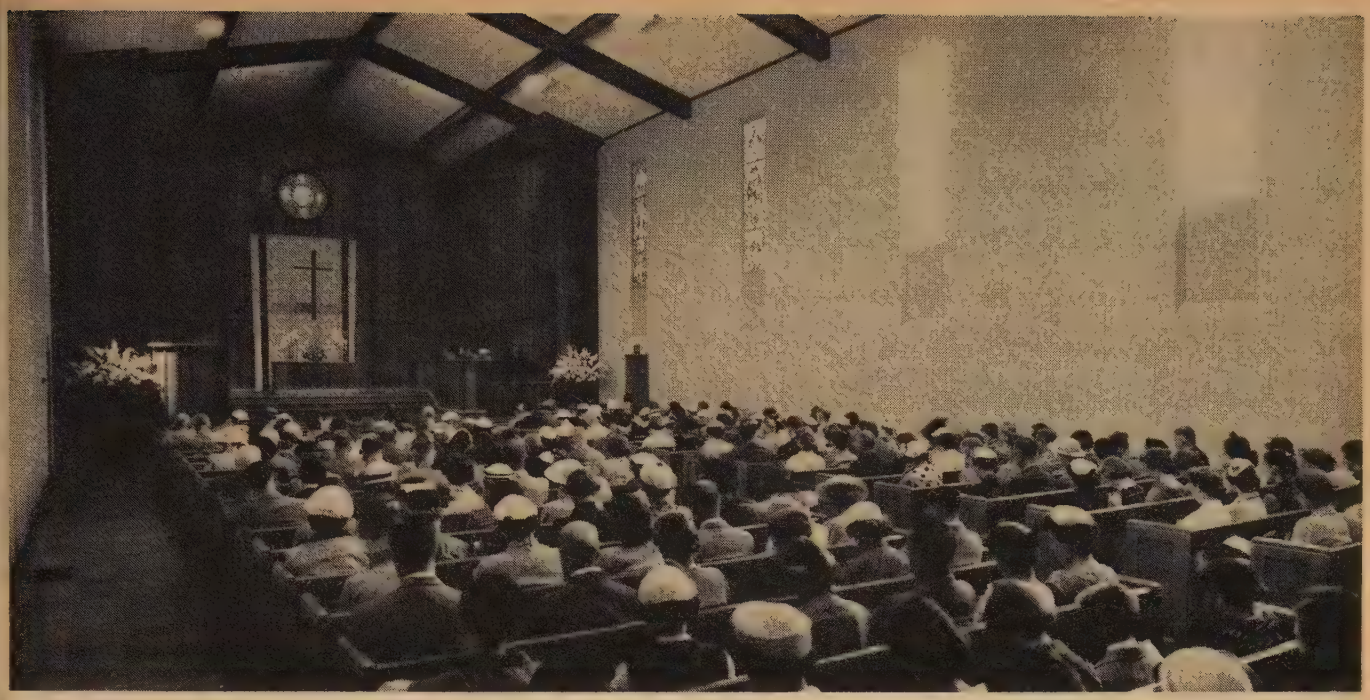
During the past decade, the per capita giving to the apportionment has doubled.

World Service contributions for relief and rehabilitation in the distress areas of the world went 14 per cent over the 1958 goal but fell somewhat short of the 1957 contributions. For the first time, California Synod leads the list, with 177 per cent of its goal paid. All but ten synods over-subscribed their quotas.

Dr. Braun is co-editor of *United Church Herald.*

Record of Apportionment and World Service Giving by Synods in 1958

Synod	APPORTIONMENT Goal	Paid	Per Cent	WORLD SERVICE Goal	Paid	Per Cent
1. Southeast Ohio	$ 178,837	$ 183,955.66	103%	$ 21,040	$ 27,701.35	132%
2. Missouri Valley	257,393	262,937.09	102	30,280	44,086.78	146
3. Northern	110,525	112,607.27	102	13,000	18,164.70	140
4. Mercersburg	170,182	171,032.16	100	20,020	25,010.81	125
5. South Indiana	264,086	264,348.03	100	31,070	38,022.02	122
6. Southern	102,443	102,504.00	100	12,060	12,993.31	108
7. California	26,504	26,411.86	99	3,120	5,533.02	177
8. Kansas City	109,525	108,823.82	99	12,885	18,152.95	141
9. Philadelphia	188,847	184,836.70	98	22,220	25,200.85	113
10. Midwest	199,004	192,171.41	97	23,415	32,963.75	141
11. Northwest Ohio	187,061	178,215.59	95	22,000	27,265.40	124
12. Central Pennsylvania	98,697	92,289.09	94	11,620	14,073.39	121
13. Southwest Ohio	226,233	211,352.31	93	26,610	27,725.39	104
14. South Illinois	178,000	162,996.49	91	20,950	24,284.97	116
15. South Wisconsin	152,017	135,582.96	89	17,890	20,379.55	114
16. Lancaster	188,103	165,522.45	88	22,120	21,134.76	96
17. Michigan-Indiana	229,724	197,235.35	86	27,030	32,428.96	120
18. North Illinois	342,069	291,831.98	85	40,240	43,544.27	108
19. Pittsburgh	206,642	175,558.32	85	24,300	26,793.20	110
20. Northeast Ohio	186,610	158,024.13	85	21,950	23,262.55	106
21. Potomac	159,401	133,382.25	84	18,750	16,936.11	90
22. Susquehanna	123,118	101,853.16	83	14,490	10,966.95	76
23. East Pennsylvania	134,597	111,137.83	83	15,835	13,932.53	88
24. West New York	176,701	145,685.45	82	20,790	19,509.12	94
25. Texas	115,595	95,175.48	82	13,600	15,374.57	113
26. Reading	250,720	194,965.56	78	29,500	23,342.49	79
27. North Wisconsin	159,230	119,248.06	75	18,730	16,486.39	88
28. Dakota	20,411	14,730.63	72	2,400	2,602.65	108
29. Lehigh	198,727	140,571.39	71	23,370	19,822.31	85
30. Pacific Northwest	18,018	11,487.06	64	2,120	1,970.63	93
31. New York	52,630	30,139.20	57	6,190	6,317.41	102
32. Rocky Mountain	30,475	15,433.48	51	3,600	5,185.83	144
33. Magyar	57,875	19,498.87	34	6,805	4,747.88	70
Totals	$5,100,000	$4,511,545.09	88%	$600,000	$665,916.85	111%
				From Organizations	20,133.31	3
Increase over 1958	$64,374.67				$686,050.16	114%



Unity of Worship and Service

CHALMERS COE

'SERVICE'—that word has become nearly as profane as the word 'love.'" Thus spoke the moderator of the United Church of Canada, Dr. James S. Thomson, during his sermon to the International Congregational Council in Hartford last July. "Service" is now in our vocabulary as a kind of respectable last term in a series that includes faith, worship and community.

Single Command

It is something we feel in duty bound to append to our list of Christian virtues, and having done so we quite easily convince ourselves that nobody can accuse us of having a self-regarding faith. Oddly enough, we have only succeeded in driving a bulky and not terribly biblical wedge between the two parts of a single command to "love the Lord thy God . . . and thy neighbor as thyself."

The fact is that the New Testament knows virtually nothing of any such division. Service, the scholars tell us, originally stood for the offering of a man's entire life to the God who had offered himself without reserve in Jesus Christ. You didn't go into church in your Sunday best in order to engage in an activity of a purely private kind called "praisegod," and then, after the benediction, walk blinking into the sunlight and peer about for a few suitable ways to do him a favor.

To the first Christians your service was all one. The way you did your job and the way you treated your associates and the way you handled your share of the world's goods were all concentrated in the bread and wine you put beneath your cloak and carried with you to a secret celebration of the Lord's Supper. They would be consecrated in somebody's living room by a Bishop wearing street clothes and quietly given back to you and to the other worshipers as the body and blood of Christ.

Afterward you and your companions would leave the place one by one to avoid being detected by the authorities, and the whole process would start once more—or, to put it more accurately, would continue as though it had never stopped. For it hadn't.

Nothing is more certain than that we need to recover the lost meaning of service. "If you love him," some modern and earnest soul has added to the song about Jacob's ladder, "why not serve him?" The verse has always jarred me. As though the two could ever have been separated in the first place! They have, though. And it will not be easy to bring together again what men have sundered.

For one thing, it isn't easy to think of a dented half-dollar as though it formed any point of contact between your prayers and somebody starving in a gutter in Benares, India or getting gloriously drunk in a churchless housing development where life offers nothing more exciting. True, money can be turned into bread and sacramental wine and held up both in praise and as a gift to a desperate neighbor, but our erratic brains don't readily make the connection. Worship is pure, we say, and lucre is filthy.

Free Gospel

For another thing, the preaching that precedes the offering has sometimes been a bit less than it might have been. When the parson pleads with a congregation to pray and to give "because you'll feel better if you do," service is being turned from a privilege into a policy. The result is no gift but a premium. The gospel, however, is free and the response to it is—or ought to be—equally free. For we are dealing with a God who gave, and his people are not obligated to buy anything from him either in the form of an intercession or in the form of a pledge.

"The lost radiance of the Christian religion" is a phrase used by the late L. P. Jacks. I'm going to make a variation of it: "the lost unity of worship and service." The euphony is gone but the idea may be valid. And perhaps some congregation in the United Church of Christ will discover a way to make that unity a fact.

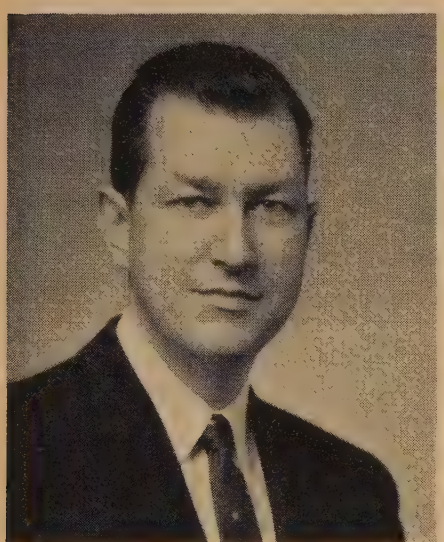
Mr. Coe is associate professor of practical theology at the Hartford Theological Seminary. Photo by Claspill's Studio courtesy of First Congregational Church of Fresno, Calif.

This article is the third in a series dealing with the Christian enlistment program in the local church. Materials for this program have been prepared cooperatively by E and R and CC groups.

NEWS

WITHIN THE UNITE

CHAPLAIN IRION JOINS LANCASTER FACULTY



THE REV. PAUL E. IRION *(see photo)*, chaplain of the Evangelical Deaconess Hospital in St. Louis, has been appointed to the faculty of Lancaster Theological Seminary, Lancaster, Pennsylvania. Mr. Irion will be the first occupant of the new chair in pastoral theology established by the boards of the seminary in the fall of 1957. He will begin his work during the academic year 1959-60.

Chaplain Irion is a graduate of Elmhurst College, Eden Theological Seminary and the University of Chicago. Prior to assuming his present position with the hospital, he served as pastor of the Bethany Evangelical and Reformed Church in Tioga, Illinois and of the Long Grove Church, Prairie View, Illinois.

He is the author of a volume on how to meet bereavement entitled *The Funeral and The Mourners* published by Abingdon Press in 1954. He has served as guest editor of *Pastoral Psychology*, is a member of the Commission on Church and Ministry of the Evangelical and Reformed Church, and is currently chairman of the committee on religion and health of that commission.

As associate professor of pastoral theology, Mr. Irion's major responsibility at Lancaster Seminary will be in the field of pastoral counseling and student field work. He is married and has two children.

Lancaster Seminary, with an enrollment of approximately one hundred students, is the oldest of the three theological seminaries related to the Evangelical and Reformed Church. The other two are Eden Seminary in Webster Groves, Missouri, and Mission House Seminary near Plymouth, Wisconsin.

BUFFALO CHURCH DEDICATES NEW BUILDING

DEDICATION of a new Christian education building by St. Andrew's Evangelical and Reformed Church in Buffalo, New York marked the completion of a construction program that, together with necessary alterations to the church, involved an outlay of over $100,000.

Guest speaker for the dedication was the Rev. Dr. Emil W. Menzel of New York, executive secretary of the Southern Asia and the Near East Committee of the Division of Foreign Missions of the National Council of Churches. Dr. Menzel was pastor of St. Andrew's for five years before he began his missionary career, which kept him in the Central Provinces of India from 1925 to 1958.

Judith M. French, newly appointed director of Christian education for West New York Synod, brought greetings and addressed the children of the church. The Rev. Dr. Julius W. Kuck of Buffalo, president of West New York Synod, also spoke.

A feature of the dedication program was the presentation of a guest book for the narthex of the church given by members of the choir in honor of Mrs. Emma Fahrner, who has been a member of the choir for over thirty years. The photo shows Dr. Menzel signing the guest register. Looking on are *(left to right):* Mrs. Menzel, Dr. Kuck, Miss French, the Rev. Ralph E. Weisser, pastor of St. Andrew's, Mrs. Fahrner and Arthur G. Baumeister, president of the congregation. The new building has three stories and provides much-needed space and facilities for the Christian education program of the church.

E AND R WOMAN IS U.C.W. VICE PRESIDENT

A LIFELONG member of St. Peter's Evangelical and Reformed Church of Kansas City, Missouri is a newly elected vice president of United Church Women, the women's organization of the National Council of Churches. She is Mrs. Theodore F. Wallace of Kansas City *(see photo)*. The election took place at the National Assembly held in Denver recently.

The daughter of an Evangelical and Reformed minister, the late Rev. John Mueller, Mrs. Wallace spent her early childhood in Texas where her father held pastorates. Her brother, the Rev. John G. Mueller of Waco, is currently president of Texas Synod. Another brother, Dr. Theodore W. Mueller, is professor of sociology at Elmhurst College, Elmhurst, Illinois.

In her home church, of which Dr. Robert C. Kienle is pastor, Mrs. Wallace has been active in all phases of congregational life, particularly in the church school and the Women's Guild, of which she has been president.

In her community she has been president of the United Church Women of Kansas City and first vice president of the Council of Churches of Greater Kansas City. An active Camp Fire leader, she is also president of the board of directors of the Y.W.C.A. of Kansas City and president of the P.T.A.

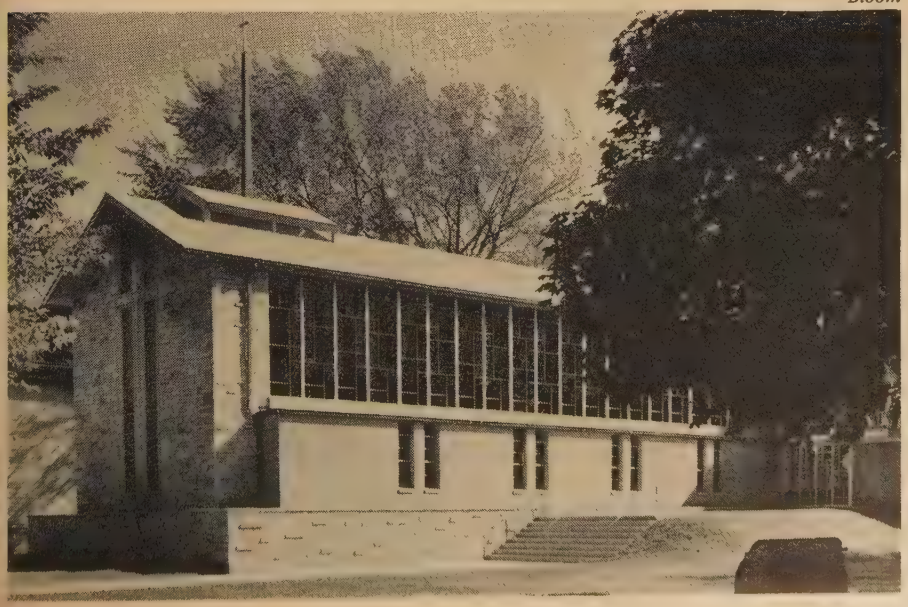
Her activities in United Church Women of Missouri include membership on the board of managers and program chairman for the State Assembly. Before her recent election to the national vice presidency of United Church Women, Mrs. Wallace was a member of the executive committee. She is also on the Board for Home Missions of the United Church of Christ.

ILLINOIS FEDERATED CHURCH ERECTS SANCTUARY

ALMOST forty years ago the Congregational and Presbyterian churches of Harvey, Illinois, a suburb of Chicago, merged their 220 members to create the Federated Church. Today, this congregation has some 1,100 members and is the proud owner of the new sanctuary shown in the accompanying photo.

The Rev. Orval John Rossel, Congregational Christian minister who serves as spiritual leader, says: "This is the second church we have built on the same site. Our congregation got too large for our old building."

Bloom



Actually, the present project is the first step of a two-phase building program. The sanctuary and church offices are contained in this unit. Later, an educational wing will be added, forming an L-shaped building and providing twenty good-sized classrooms.

Built of brick and lannon stone, the church will accommodate 330 worshipers, with room for sixty in the choir loft. An additional 190 persons can be seated in the overflow area.

Cathedral glass and stained-glass windows highlight the church's interior. A huge cross on the end wall, flanked by a $7,000 stained-glass chancel window, is backlighted at night.

People of many denominational backgrounds have found their church home in the Federated Church. Something of the congregation's ecumenical character is suggested by the fact that the organist is a former Methodist and the choir director, a former Episcopalian.

Continued on next page ▸

CHICAGO SEMINARY INAUGURATES DR. SCHOMER

Lewellyn Studio

THE REV. Dr. Howard F. Schomer was installed as sixth president of the Chicago Theological Seminary on January 26 in Rockefeller Memorial Chapel on the University of Chicago campus *(see photo)*. Dr. Schomer, a Congregational Christian clergyman, was secretary for interchurch aid in Europe for the World Council of Churches at the time of his appointment last fall. He succeeds the Rev. Dr. Arthur Cushman McGiffert Jr., who retired in January after thirteen years as the seminary's president.

Dr. Fred A. Replogle, chairman of the seminary's board of directors, presided at the inaugural ceremony. Participants included Dr. Fred Hoskins, co-president of the United Church of Christ and minister of the General Council of Congregational Christian churches; John I. Kirkpatrick, vice chancellor of the University of Chicago; and Dean Jerald C. Brauer of the Federated Theological Faculty. Photo shows the Rev. Ervine P. Inglis, minister of First Congregational Church, Webster Groves, Missouri, giving the prayer of consecration following the investiture of Dr. Schomer *(kneeling)*.

In his inaugural address entitled "A united ministry to a divided world" Dr. Schomer stated: "We dare not be individualists or sectarians in proclaiming Christ's sovereignty in our world. . . . We are overwhelmed by the evidence that the ministry which Christ would bring to man in his twentieth century predicament must be a united ministry. Christ is himself the sure foundation of this ministry."

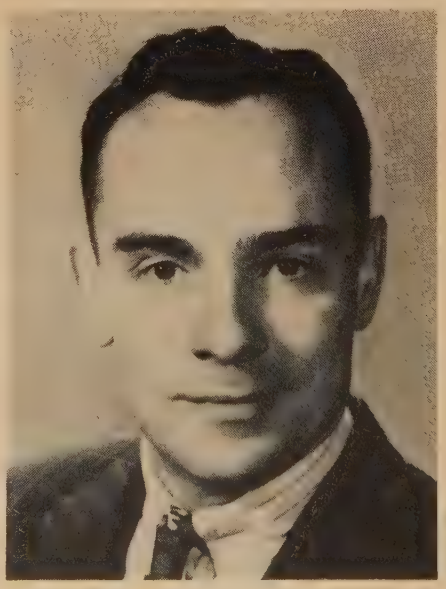
A native of Chicago, Dr. Schomer and his wife both graduated from Chicago Theological Seminary in 1941. He received a doctor of divinity degree from the seminary in 1954. Prior to his service with the World Council he had been coordinator of Congregational Christian work in Europe and denominational representative at the Fellowship Center in Le Chambon-sur-Lignon, France.

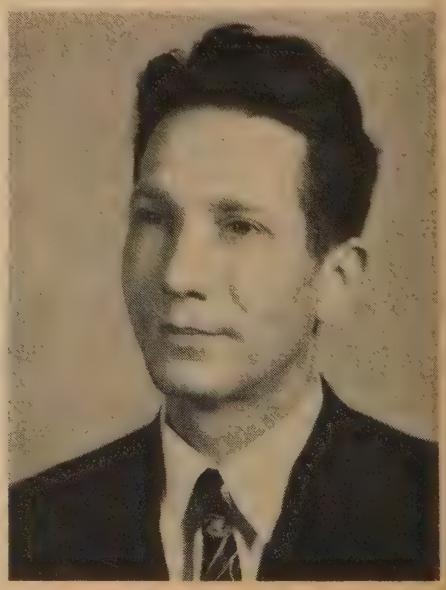
UNITED CHURCH SENDS FRATERNAL DELEGATES TO GERMANY

THE UNITED Church of Christ sent two fraternal delegates to the General Synod of the Evangelical Church of the Union (EKU) in Germany, which met in Berlin February 8 to 13. They were the Rev. Dr. Elmer J. F. Arndt *(below right)*, E and R clergyman who is professor of historical theology and ethics at Eden Theological Seminary, Webster Groves, Missouri, and the Rev. Dr. Roger Hazelton *(center)*, CC clergyman and professor of religion and head of the department of religion at Pomona College, Claremont, California.

The Evangelical Church of the Union was organized in 1817 by Frederick III, King of Prussia, in an effort to unite the Reformed and Lutheran churches in Germany. It is the group from which many of the early pioneers came who were responsible for the founding of the Evangelical Synod of North America. This group in turn joined with the Reformed Church in the United States in 1934 to form the Evangelical and Reformed Church.

Dr. Arndt is co-chairman of the United Church's Commission to Prepare a Statement of Faith. The Evangelical Church of the Union in Germany has expressed special interest in the work of this commission. It has participated in conversations held in recent years between representatives of Lutheran, Reformed and United churches in Germany which have resulted in agreement on a series of "eight theses" on the meaning of the Lord's Supper. Interpretation of the sacrament has been a focus of division between continental Christians since the so-called Marburg Colloquy which took place between Luther and Zwingli in 1529. The General Synod met on the grounds of the Johannesstift in West Berlin, famed eleemosynary institution dating back to the last century.





CHICAGO CHURCHES ERECT NEW HOSPITAL

CONSTRUCTION of the first completely new hospital to be erected by the Evangelical and Reformed Church in many years was begun recently in the southwest area of Greater Chicago. Groundbreaking services were held in the village of Oak Lawn, Illinois. Sponsoring agency is the Evangelical Hospital Association of Chicago, which includes members of the North Illinois Synod.

Dr. William L. Rest of Chicago, president of North Illinois Synod, was the speaker for the occasion. He presented a gift of $10,000 from the churches of the synod. Participating in the groundbreaking were *(left to right in photo)*: the Rev. Paul F. Umbeck, pastor of Immanuel Church, Evergreen Park, Illinois and president of the board of directors of the Evangelical Hospital Association; Mrs. Bertha Frook Peterson, superintendent of nurses; the Rev. Dr. Karl H. Meyer, assistant administrator of the Evangelical Hospital and executive secretary of the Christ Community Hospital program; and the Rev. Dr. Joseph A. George, Evangelical Hospital administrator (since retired).

Scheduled to be completed in 1960, Christ Community Hospital will have as its base unit a 195-bed, fireproof building with four stories above the ground. All plans have been drawn and construction scheduled so that five additional floors may be added, thus increasing the capacity to approximately 450 beds. A nurses' residence and a school of nursing will also be added as soon as funds are available. Future plans call for the addition of departments for psychiatric care, physical rehabilitation and care for chronically ill.

CC MINISTER TO SERVE MEXICAN PARISH

IN A SERMON entitled "Come over and help us" the Rev. Richard E. Harris announced to his parishioners at First Congregational Church in East Windsor, Conn. his decision to enter the overseas ministry. Mr. Harris will become the first resident pastor of the Union Church of Guadalajara, Mexico in June of this year.

At present the parish in central Mexico has only twenty families and no church building or parsonage. It is located in the midst of a Spanish-speaking, Roman Catholic community of 560,000 people. But Mr. Harris believes there is great potential for building a self-supporting interdenominational church.

About 5,000 Americans live in Guadalajara, which is the second largest city in Mexico. Some are engaged in mining, farming and cattle-raising; others are technical advisers either for Mexican and American business concerns or for U. S. Government and U.N. agencies. Many Americans have retired in this vicinity. As a Protestant minister, Mr. Harris will be confronted with the challenge of guiding and serving this constantly increasing American community.

Mr. Harris has been minister of the church in East Windsor for three and a half years. During this time, the church's giving to *Our Christian World Mission* has tripled and each year the pledging has surpassed the goals established. One refugee family has been brought to this country and two more are on the way.

Before going to East Windsor in 1955, Richard Harris was minister of Christian education at First Church in Springfield, Mass. A Bostonian, educated at Boston University and Andover Newton Theological School, he is chairman of the Missionary Committee of the Hartford East Association of Congregational Christian Churches. He has also been chairman of the Farm Worker's Committee of the Connecticut Council of Churches and in this capacity served as a member of the National Migrant Committee of the National Council of Churches.

The photo shows Mr. Harris with his wife, Sylvia, and their two daughters, Joanna 4 and Rebecca 2.

Mr. Harris' appointment, which is sponsored by the Department of Overseas Union Churches of the National Council of Churches, reflects the growing awareness of the need to establish English-speaking churches to serve Americans living abroad. Lawrence L. Stanton, an American Board missionary, first saw the need in Guadalajara and started the Union Church there three years ago. The Rev. William F. Keeney, another CC missionary, is serving as interim minister until Mr. Harris arrives.

NEWS of the WORLD

OVERSEAS CHURCHES CALL FULL-TIME MINISTERS

AN INCREASING number of overseas churches are calling their first full-time ministers to serve the more than one million Americans living and working abroad, the Rev. Dr. Robbins W. Barstow reported last month. Two new overseas union churches were organized in 1958—in Seoul, Korea and New Delhi, India.

Dr. Barstow is executive director of the Department of Overseas Union Churches of the National Council of Churches, which advises and assists eighty-seven Protestant churches abroad. Sixty-nine of these are organized union churches, he said, and forty-nine now have full-time ministers.

"Through the English-speaking church abroad, American citizens and servicemen can continue their church life and Christian service as lay ambassadors of their country and of the Christian faith."

Four Congregational Christian ministers were called to union churches last year. Among these is the Rev. Maurice L. Haehlen who was called from the Union Congregational Church of Green Bay, Wis. to the Union Church of Rio de Janeiro, Brazil *(see photo)*.

CONGRESSMEN LIST RELIGIOUS AFFILIATIONS

ROMAN CATHOLICS are more numerous in the Eighty-sixth Congress than members of any Protestant denomination, the Library of Congress reported last month.

A tabulation of the religious affiliations of all Congressmen made by the Library shows a total of 412 Protestants, 103 Roman Catholics, thirteen Jews and one Sikh, a member of a Hindu sect.

Among Protestant denominations, Methodists are the most numerous with seventeen Senators and eighty-one Representatives. The Senate is further composed of fourteen Baptists; thirteen Episcopalians; twelve Roman Catholics and eleven Presbyterians.

In the House, Roman Catholics outnumber others with ninety-one members; Methodists are next, followed by Presbyterians with fifty-seven, and Baptists and Episcopalians with fifty each.

The Library of Congress report lists twenty-eight members of the United Church of Christ serving in the Congress.

A total of 505 of the members of Congress said they had a specific denominational membership or preference. Twenty-four gave their affiliation as "Protestant" and only five gave no affiliation or said they did not care to list one.

RNS

WIDE CHURCH

CHURCHES FIGHT CAPITAL PUNISHMENT

THE CONTINUING work of the churches to abolish capital punishment was stepped up last month in two Eastern states and California. Renewing its fight for abolition in Massachusetts, the state council of churches declared: "Our view is influenced not only by the lack of evidence that the death penalty is a deterrent to crime, and by the fact that some persons have been erroneously convicted of murder, but also by what we understand to be the basic ethical standards of the Christian faith."

The New York State Council of Churches held a seminar on February 3 on "The church and capital punishment." In California local councils of churches are supporting legislative action to outlaw capital punishment.

Commenting on the churches' concern in this area, the Rev. Mark Shedron, executive director of the Department of Pastoral Services of the National Council of Churches, declared: "In all my contacts with prison authorities, I have yet to meet any who believe capital punishment is a deterrent to criminals." Photo shows Mr. Shedron counseling a condemned man.

POPE JOHN TO CONVENE ECUMENICAL COUNCIL

PROTESTANT and Eastern Orthodox leaders in this country and abroad greeted with mingled praise and caution the announcement last month by Pope John XXIII that he will call an ecumenical council to explore the question of unity between the Roman Catholic Church and other churches. Their praise was in acknowledgment of the forthrightness and initiative shown by the Pontiff—whom many have already termed the Pope of Unity—in summoning the Catholic bishops of the world to weigh the problem of a divided Christendom, which has become of increasing concern to Catholics and non-Catholics alike.

The churchmen's caution was prompted by the great obstacles that all agree stand in the way of Christian unity. One of these, it is generally conceded, is the difference of opinion as to what Christian unity means. The generally accepted Protestant formula is "that there may come to pass the outward and visible unity of the kingdom of God as Christ desired it, and by such means as may seem good to him." To Catholics unity means membership of all men in the Catholic Church as "the one true church established by Christ."

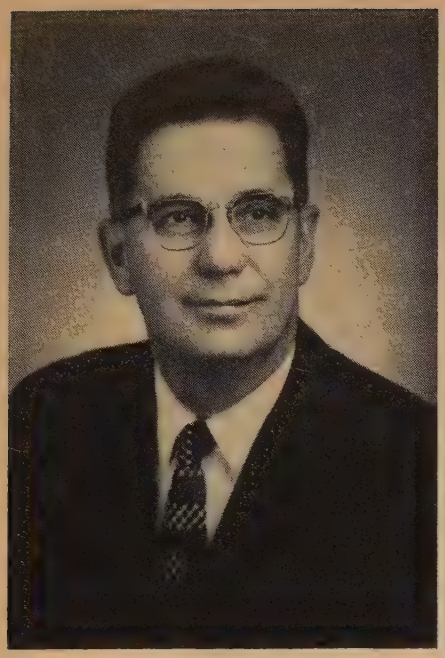
Although both Protestant and Orthodox spokesmen hailed the Pope's move as an epochal one, the recurrent emphasis was that any effort to unite the churches must be a cooperative venture.

Regarded as the primary aim of the projected ecumenical council—the first since the Vatican Council of 1869-70—is the return to Rome of the 150,000,000 Eastern Orthodox believers. They are at odds with Rome chiefly over the Catholic dogma that the Pope is the supreme spiritual shepherd of Christendom and is infallible in matters of faith and morals.

In a statement issued in Geneva, Switzerland, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said: "Much depends on the manner in which the council will be called and the spirit in which the question of Christian unity will be approached." Observing that news reports of the Pope's statement spoke of "seeking together the basis of a return to unity," he said later accounts speak only of an invitation addressed to separated communities to seek unity. "The question is: How ecumenical will the council be in composition and in spirit?"

Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions, said that the ecumenical council must embody a "two-way" conversation among equals. The Church Federation of Chicago declared there should be "no inference that returning to the Roman Church" is the basis of a meeting.

Associate Directors for Education Campaign



C. Fosberg Hughes goes to Minneapolis.

Matthew A. Shaw appointed to Boston.

THREE ASSOCIATE directors have been added to the regional staffs of the Christian Higher Education Fund campaign which was launched at the Boston meeting of the General Council of Congregational Christian churches last June as the 1958-1960 Biennial Emphasis.

They are the Rev. Donald H. Frazier, until recently minister of the Community Church of Cedar Grove, N. J.; Matthew A. Shaw of Wapwallopen, Pa., who for thirty-three years has been active in public relations, promotional and fund-raising work; and the Rev. C. Fosberg Hughes, minister of First Congregational Church in Sioux City, Iowa.

Mr. Frazier will be associated with Harold A. Lumsden, western regional director, with offices in San Francisco. Mr. Shaw will be the associate of Perley A. Foster, eastern regional director whose offices are in Boston. Mr. Hughes will share the office of the Rev. Frederick A. Meyer, central regional director, in Minneapolis, Minn.

The appointments were announced in New York City by the Rev. Dr. Harold T. Janes, national director of the Christian Higher Education Fund.

Dr. Janes explained that they will assist the regional directors in coordinating the work of the state and regional conferences and conventions in their respective areas in the two-year drive to raise a minimum of $7,500,000 for Congregational Christian church-related colleges and seminaries, facilities and equipment, scholarships and campus ministries in the United States and abroad. The fund, currently in the promotional and educational phase, will be raised by special pledges from Congregational Christians during *Our Christian Enlistment* in November 1959. Pledges will be payable over a period of two years in 1960 and 1961.

Mr. Shaw joins the program with a background of long experience in social agency financing, including Community Chest, hospital and college campaigns and capital funds programs. Five years ago he began specializing in fund raising for churches at both the parish and denominational levels. For nineteen years he held executive posts with the Boy Scouts of America.

Donald H. Frazier to San Francisco.

During Mr. Hughes' twenty-three years in the ministry he has held pastorates in Cadillac, Mich., Greeley, Colo., Lawrence and Prairie Village, Kan. as well as in Sioux City.

At Prairie Village he helped organize a new congregation and build its new edifice. This was a "high-potential" church project under the sponsorship of the Kansas Conference and the CC Board of Home Missions. He was also instrumental in the organization of a child guidance clinic in Cadillac, Mich. sponsored by the church's young adult group with the cooperation of the state hospital authorities.

Mr. Frazier's distinguished ministry includes pastorates in Easton and Shelton, Conn. and Proctor, Vt. in addition to his recent ministry in Cedar Grove, N. J. where his pastoral leadership was instrumental in organizing a new parish, the building of a new church and parish activity buildings, and obtaining a substantial increase in membership over the past ten years. Mr. Frazier has had long experience in the fields of finance and investment, has been a teacher of history, government and economics and is the author of several books on religion. Wherever he has carried on his ministry, he has been active in state and community affairs.

The Christian Higher Education Fund campaign is a special joint effort of the CC Board of Home Missions and the American Board. It is administered through the national director by a national committee.

WALTER H. ROWLEY JR.

Mr. Rowley is assistant to the national director of the Christian Higher Education Fund campaign. Photos by the *New York Times*.

BOOKS

THE SLOW OF HEART

By Matthew M. Warren *(Harper and Brothers, $2.00)*

O FOOLS, and slow of heart to believe.... Ought not Christ to have suffered these things, and to enter into his glory?" *(Luke* 24:25, 26). This is a perfect text for Lent and one that provides the title for the 1959 Harper Book for Lent by Matthew M. Warren, headmaster of St. Paul's School, Concord, N. H.

The book is a series of eight meditative studies based on the beloved and familiar phrases of Thomas Cranmer's "Thanksgiving Prayer after Communion." If the prayer is not familiar to you before reading the book, it will be afterward and its familiarity will breed affection and indeed love. This is a devotional book both for personal and group use.

On every page it is also evident that Dr. Warren has made the prayer hymn of Washington Gladden his own:

Help me the slow of heart to move
By some clear, winning word of love....

There are many "winning words" indicating a high degree of literary skill. The language is honest, direct, even pungent and fresh. Beyond their literary quality, however, it is evident that these are words "of love."

In the brief span of 124 pages the author does not seek to win the soul by emotional "steam-roller tactics." Some will wish that he did. Others will find it refreshing that he does not.

To those who are "slow of heart to believe," for whom the "quickening spirit" will not be known until the mind too has been stimulated by great thoughts simply expressed, and for those not afraid of theological terms, this book will prove a real help. To those who are convinced but need "renewal of the Christian life" and refreshment for the soul, this book is an excellent choice.

These are claims made for the book, not by it; and what is received from reading it is bound to be a reflection of what we bring to it. Whether "the slow of heart" to whom it is addressed will also "take up and read" remains as always the frustration of any good work, the weakness of any effort, the "foolishness" of much preaching and the purpose of the Lenten period. The book is true to that purpose.

J. Everett Bodge

Minister,
West Center Church, Congregational,
Bronxville, N. Y.

DAILY MEDITATIONS ON THE SEVEN LAST WORDS

By G. Ernest Thomas *(Abingdon Press, $2.00)*

WITH CHRIST IN THE GARDEN

By Lynn J. Radcliffe *(Abingdon Press, $1.50)*

ONE TEST of devotions on the seven last words of Jesus from the cross is whether an author can treat the phrase "Woman, behold thy son; son, behold thy mother" meaningfully and yet not sentimentally; and whether he can find meaning in Jesus' expression of loneliness without feeling the necessity of explaining it away. This test Dr. Thomas passes, as he does in his devotional treatment of the other words from the cross.

Is the author describing a typical attitude when he criticizes this sort of response: "What he saw was a cross which did something for him without doing anything to him"? What does the following statement do to you? "The criminal class in society did not condemn Jesus to death. The thieves, the murderers and the convicts had no quarrel with him. The most respectable people in Jerusalem killed him—men who were guilty of religious narrowness, of political ambition and of financial self-interest."

I like this book of meditations because it "does something to me."

Each of the statements of Jesus from the cross is the theme for a week of meditations. They are not rationed in space but vary in length from one to three pages.

Lynn J. Radcliffe gives us beautifully written, helpful insights into and interpretations of Jesus' experience in the Garden of Gethsemane. Although not organized necessarily for daily devotions, they could be used in that way. The meditations are not as sharp—do not have as many darts—as Dr. Thomas's book and thus may be more acceptable to some as devotional reading.

Charles W. Schwantes

Heidelberg College,
Tiffin, Ohio.

I SPEAK FOR MYSELF

By John Haynes Holmes *(Harper and Brothers, $4.50)*

WITH THE same courage and eloquence, charm and verve that made his more than forty years' ministry at the Community Church in New York City so distinctive and, at the same time, so distinguished, Dr. John Haynes Holmes reminisces about his life of almost four score years. With an extraordinary power of "total recall" he describes vividly the days of childhood and youth in the quiet suburbs of Boston amid a Unitarian milieu.

He recalls with an admixture of both nostalgia and delight the thrilling years at Harvard College and the Divinity School where he absorbed the greatness, both personally and professionally, of such giants as Charles W. Eliot, George Herbert Palmer, William James, Hugo Munsterberg, Francis Greenwood Peabody, George Foot Moore, Kirsopp-Lake, Dean William Fenn, "Copey," *et al.* Then gratefully and tenderly he tells of the maturing months in Dorchester's Third Religious Society, his first parish.

Suddenly, in 1907, a call to New York! Into the maelstrom of Manhattan to the pastorate of the fashionable Church of the Messiah came the brilliant, dashing 27-year-old minister. The first decade in the imposing Byzantine structure at 34th Street and Park Avenue was exciting and the outreach of his ministry proved to be a joyous, fulfilling experience.

The robust, picturesque Robert Collyer had been a predecessor in that famed pulpit from 1879 to 1896 and, after ten years of retirement, he had jumped into the breach as interim preacher in 1906 when the meteoric Minot Savage, broken in health, had resigned. Now the doughty Collyer, with Wesleyan grace and Yorkshire strength, helped to hold up the hands of the eager, gifted younger man by whose fiery oratory he, like thousands of others, was dazzled. Loyally Collyer supported his successor's right to preach about Charles Darwin and Leo Tolstoy, to write socially conscious articles for the *Unity* of Jenkin Lloyd Jones and the *Survey Graphic* of Paul U. Kellogg, to found the Unitarian Fellowship for Social Justice and to advocate socialism as the "Religion of the Future."

When Collyer died in 1912, John Haynes Holmes lost a father-in-God. He memorialized the "Grand Old Man" in a two-volume biography, *The Life and Letters of Robert Collyer.* That work, done in the grand manner and published in 1917, was among the first of twenty-nine books eventually produced by Holmes over four decades. They included *The Revolutionary Function of the Modern Church* (1915), *New Wars For Old* (1919), *Palestine: Today and Tomorrow* (1929), *The Heart of Scott's Poetry* (1931), *The Sensible Man's View of Religion* (1933), *Through Gentile Eyes* (1942) and *My Gandhi* (1953).

For the radical preacher of the Church of the Messiah the following years were epochal. World War I brought Holmes' pacifism to the fore. In April of 1917 he gave his historic "A message to my people on the eve of war" and declared himself unequivocally antiwar. To this position he unswervingly held through the next forty years. This pacifist leadership helped to establish such significant organizations as the Fellowship of Reconciliation and the War Resisters' League. Two manifestations of Holmes' ardent crusade for the pacifist cause were his deeply cherished friendship

Continued on next page ▸

with Mohandas Gandhi and his dramatic championship in America of the Mahatma's views. His antiwar play, *If This Be Treason,* had a Broadway run of some consequence under the auspices of the Theatre Guild in 1935.

Just after World War I, in 1919, the Church of the Messiah burned to the ground. The members arranged for religious services to be held in sanctuaries as varied as Temple Beth El on Fifth Avenue and the West Side Unitarian Church on 110th Street in Morningside Heights. In the Nineteen Thirties and early Forties Town Hall was the "meeting house." Finally, in 1947, Holmes and his able successor, the Rev. Donald Harrington, were able to effect the "Return of the exiles" to 34th Street and Park Avenue.

Meanwhile, the Church of the Messiah had become the Community Church of New York City, an interracial, intercreedal organization, and thus became the prototype for community churches throughout America. The Community Forum is one of the few in the United States that is still popular and well attended.

As preacher and lecturer, author and editor, pacifist and social radical, Dr. Holmes traveled all over America and Europe. In 1929 he went to the Near East and in 1947 to India and on around the world. His devotees—and they are legion—compare Holmes with his idols of the nineteenth century: Theodore Parker and William Ellery Channing, Wendell Phillips and William Lloyd Garrison, Robert Ingersoll and Phillips Brooks.

In this delightful autobiography, composed with perception and written with modesty, Dr. Holmes recaptures the high hopefulness of those brave days. In splendid prose he illumines the lofty ideals of the Social Gospel, the pacifist movement, the battle for racial justice, Zionist aspirations in Palestine, India's drive toward independence and its Gandhian "passive resistance," the futile fight for Sacco and Vanzetti's liberation, the struggles of the American Civil Liberties Union (of which Holmes was president from 1939 to 1949) and many other crusades.

Full of grace and wisdom, *I Speak For Myself* is an engrossing saga by a twentieth-century prophet. The book will recapture a bygone era for many, and for almost everyone it will make the blood course swifter, renewing strength and lifting hearts.

Carl Hermann Voss
Minister, New England Congregational Church, Saratoga Springs, N. Y.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

100% CHURCHES

The following churches have become 100 per cent subscribers to *United Church Herald* since the magazine began publication October 9, 1958. The church pays the special subscription rate of $1.50 per year for each family and the *Herald* is sent directly to the home.

Congregational Christian

1. First Church, Riverside, Calif., Philip G. Murray, minister.
2. First Church, San Rafael, Calif., Paul C. R. Peterson, minister.
3. Community Church, Chico, Calif., Kenneth G. Peterson, minister.
4. Union Church, Shafter, Calif., Paul E. Babbitt, minister.
5. Woodside Village Church, Woodside, Calif., Jerald H. Snavely, minister.
6. Saugatuck Church, Westport, Conn., Gibson I. Daniels, minister.
7. First Church, Chicago, Ill., Newton W. Klooze, minister.
8. Union Church, Metropolis, Ill., M. W. Elftmann, minister.
9. Community Church, Roscoe, Ill., David W. Soper, minister.
10. St. Peter's, Brookville, Ind., George P. Barber, minister.
11. Plymouth Church, Goshen, Ind., Donald A. Scanlin, minister.
12. Federated Church, Osborne, Kan., Samuel R. G. Lee, minister.
13. Federated Church, Lewiston, Idaho, E. Paul Hovey, minister.
14. Congregational Church, Holland, Mass., Mrs. Virginia M. Zierzow, minister.
15. First Church, Princeton, Mass., Edmond B. Keller, minister.
16. First Church, Hadley, Mass., Paul A. Crow Jr., minister.
17. Webster Church, Ann Arbor, Mich., Asa T. Compton, minister.
18. Congregational Church, Excelsior, Minn., Wayne E. Hoyle, minister.
19. Community Church, Walker, Minn., Harold A. Mercier, minister.
20. Park Church, Elgin, Neb., Mrs. Louise B. Dengler, minister.
21. United Church, Rensselaer Falls, N. Y., Roy F. Flint, minister.
22. Congregational Church, Oxford, N. Y., Alfred L. Taylor, minister.
23. Congregational Church, Beulah, N. D., Ralph E. Sayler, minister.
24. Congregational Church, New England, N. D., Charlotte M. Ho Topp, minister.
25. Congregational Church, Medina, N. D., Theodore R. Bader, minister.
26. United Church of Christ, Williston, N. D., Albert A. Bolton, minister.
27. United Church of Christ, Warwick, R. I., Ralph H. Winn, minister.
28. Brookemeade Church, Nashville, Tenn., Clyde C. Flannery, minister.
29. Church of Federal Way, Tacoma, Wash., Roland F. Schlueter, minister.

Evangelical and Reformed

91. Hope Church, Streeter, N. D., Glenn W. Wernecke, minister (Dakota Synod)
92. Emmaus Church, St. Louis, Mo., Carl C. Bohnenkamper, minister (Missouri Valley Synod)
93. Faith Church, Wentzville, Mo., George Schler, minister (Missouri Valley Synod)
94. Peace Church, Freeburg, Minn., Emil Burrichter, minister (Northern Synod)
95. St. Peter's, New Albin, Iowa, Emil Burrichter, minister (Northern Synod)
96. Zion Church, Lewistown Valley, Pa., John R. Gulick, minister (Reading Synod)
97. First Church, Belleville, Wis., Howard E. Beil, minister (South Wisconsin Synod)
98. Zwingli Church, Paoli, Wis., Howard E. Beil, minister (South Wisconsin Synod)

WANTED: BACK ISSUES

The General Council of the Congregational Christian churches is in need of the following back issues of General Council Minutes, Advance Reports and Year Books in order to complete its library:

Minutes (two copies)—1871

Advance Reports (two copies)—1936

Year Books (one copy)—1858, 1878, 1888

Year Books (two copies)—1861, 1865, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877

Year Books (three copies)—1860, 1862, 1863, 1864, 1866, 1867, 1868

If any person has extra copies of these which he or she would be willing to give to the General Council library, it would be greatly appreciated if that person would communicate with the Rev. Albert C. Ronander, administrative assistant of the General Council, at 287 Fourth Avenue, New York 10, N. Y. All postage and shipping charges will be paid by the General Council.

LETTERS

Seattle, Wash.

TO THE CO-EDITORS:

The editorial "Straight from the heart" in the January 1 issue is a tremendous piece of writing. The ramifications of what is said—as indicated in the editorial—go far beyond the details of a coronary thrombosis.

Wade L. Carter

Associate minister,
Plymouth Congregational Church.

★

Yakima, Wash.

TO THE CO-EDITORS:

After reading and re-reading the fine editorial "Straight from the heart," I am prompted to write to say thank you for all you have done for us.

Mrs. James Andrew Bline

★

San Pedro Sula, Honduras

TO THE CO-EDITORS:

All the members of the Honduras Missionary Conference join in sending a vote of sincere appreciation and hearty congratulations on the new and excellent *United Church Herald.*

Here on the mission field, where we are by necessity separated from the events and issues of the church at home, the church magazine becomes of great importance. Perhaps to an even greater degree than in the homeland, it serves to keep us aware of and abreast of the times.

It is a real pleasure to have our church magazine come to us in so vivid a presentation with a combination of fine journalism and good coverage.

(Mrs.) Joyce Baur

Corresponding secretary,
Honduras Mission.

★

Pekin, Ill.

TO THE CO-EDITORS:

Congratulations on the very fine *United Church Herald.* I am most grateful for the excellent articles, which seem to excel each other in each issue.

Helen Becker

Member,
St. Paul's E and R Church.

★

Bethesda, Md.

TO THE CO-EDITORS:

Many of our new congregation join me in a declaration of appreciation for Dr. Truman B. Douglass' article, "The reconciliation of the church and the arts," in the January 15 issue. His demand for architectural integrity when the church houses itself is welcome counsel. We relish his presentation in *United Church Herald.*

Grover C. Rieger

Minister,
Bethesda Congregational Church.

★

Pittsburgh, Pa.

TO THE CO-EDITORS:

We are greatly impressed with the quality of the recent articles in *United Church Herald.* We were especially interested in the article "The reconciliation of the church and the arts" by Truman B. Douglass in the January 15 issue. It is particularly timely for artists and craftsmen in the Pittsburgh area.

The Arts and Crafts Center of Pittsburgh is holding an exhibition of church art, including all aspects of ecclesiastical work: architecture, painting, sculpture, mosaics, weaving, tapestries, jewelry, silversmithing and stained glass. The main purpose is to make area churches aware of the local talent available to execute commissions. The show is being held from February 7 through March 2.

We feel that this is an important step forward in encouraging the use of handwork and original creations in the enrichment of the church and in encouraging other artists to turn their thoughts toward the church. We hope that the superior quality of your message will continue to grow.

Walter and Dona Groer

Members,
Faith Community (E and R) Church.

★

Sanford, Maine

TO THE CO-EDITORS:

That the *United Church Herald* is an excellent journal as to articles and format all must agree.

But that fact does not make right the process by which this journal came into being. A merger such as the CC and E and R churches should proceed only on the basis of reasonable unanimity on both sides—and not by the "reckless disregard of the minority."

Please discontinue, therefore, my subscription to *United Church Herald* when my present subscription to *Advance* expires.

J. Albert Hammond

★

Silver Spring, Md.

TO THE CO-EDITORS:

I am continually amazed to read the letters from people who want to cancel their subscriptions now that we have a United Church periodical. As far as I am concerned the reasons for renewing my own subscription and for urging others to do the same have doubled. Thank you for a wonderful job.

Nancy L. Kosinski

Member,
Christ Congregational Church.

Tiffin, Ohio

TO THE CO-EDITORS:

In an otherwise excellent article "The reconciliation of the church and the arts" in the January 15 issue Dr. Truman B. Douglass seems to have made a serious mistake. If I read him correctly, he seems to presuppose that architects are artists. This is a much-mooted question and by no means is it ever to be taken for granted that they are, as such, artists or even in the majority of cases artistically inclined.

Paul Douglas

Pastor,
Second E and R Church.

★

Madrid, N. Y.

TO THE CO-EDITORS:

So many prominent Protestants have publicly rejected the November decision by the World Order Study Conference to advocate U.N. admission and U.S. recognition of Red China that I am encouraged to add to the unpublished protests of thousands of laymen and women who likewise believe that a few of our leaders do not represent the opinions of the general church membership. Surely any Christian would defend the church against atheism. Then why be soft in any respect to Communistic atheism? Does not the church fail in its mission when its spokesmen conciliate the Godless?

In view of the purges of millions of Chinese, ruthless confiscation of private property, destruction of family life, regimentation and the suppression of Christian churches by brain-washing and atrocities to the point of no contact, it is heartbreaking that even a few members of our National Council of Churches of Christ can state their belief that the United States must remain strong and alert in face of Communist aggression then, by a turn-about in their thinking that echoes the Communist line, they vote to recognize Red China and to seat the second most powerful slave nation in the United Nations! It would mean the abandonment of a half-billion still-rebellious people and the martyrdom of the Christian Chinese left in Red China.

Granting these clergymen the highest motives, how do they arrive at conclusions that give aid and comfort to the enemy and dismay their fellow churchmen? It must be too great a willingness to believe a Communist is a human being and therefore reacts as other human beings react. He cannot because to become a Communist he has denied God and surrendered himself body and soul to the party. And it must be the endless, overwhelming propaganda, the constant Communist doubletalk that blacks out the truth.

In spite of quantities of words printed regarding the Soviet bloc, unless the source is the original Russian or Chinese translated and studied and substantiated, you do not have the facts for making the mo-

Continued on next page ▸

mentous decisions of this day. For the interested who can do the research there is a mass of documentary evidence available; for the ordinary citizen the latest and best is the *Black Book on Red China* by Edward Hunter from the Chinese Communist sources. Up-to-date, simple and concise, it is published in paper-back by The Bookmailer Inc., Box 101, Murray Hill Station, New York 16, N. Y.

A dedicated, united and informed Christian church could be the power with God to bring peace.

Jessica M. Rawson

(See article page 10. AVM.)

★

Cincinnati, Ohio

TO THE CO-EDITORS:

It is good to note in the January 1 issue the well-deserved tribute paid to Dr. Albert Schweitzer upon the occasion of his 84th birthday. Yet it is not amiss to realize that if he had been a missionary of the United Church of Christ, he would no longer be in service abroad. By manual regulation, he would have been required to retire fourteen years ago!

Lucile Hartman
E and R missionary
to Hong Kong (on furlough).

Miss Hartman is quite right about the "letter of the law," but she is probably too modest to point out with what good results our own Board of International Missions has set the "law" aside when the right man for a crucial moment has been overage. May I quote from a report submitted by Dr. Kenneth C. Hobart, to the Junk Bay Medical Relief Council of which he is chairman:

"Special note should be taken of the service of the Rev. Ward Hartman, retired China missionary of the E and R Church, which was freely and joyously given to your council. He arrived in late August 1957 to fill in during the furlough of the council's secretary-treasurer, the Rev. Sterling H. Whitener. Under his direction, the grounds of the sanitarium were maintained and improved, the telephone system installed, the new nurses' quarters erected . . . and a new omnibus was secured for use between Junk Bay and Kowloon. Frequently, he conducted worship services. Without his invaluable labors, the work of the council must have suffered severely. He returned home last June, but the memory of his fruitful service abides here to bless and encourage us."

The retirement-at-seventy rule has justified itself over and over again; but now and then an Albert Schweitzer or a Ward Hartman remind us with their tireless and completely inspiring service that it's the exception after all that proves the rule!

Paul R. Gregory
Associate secretary,
E and R Board of International Missions.

HE IS ALL TO ME

(Continued from page 15)

washed by rivers of syrup. It will listen, but only with cautious reservations, to the truly wise man. It welcomes gladly, however, men who will speak smooth things, who will cry, "Peace, peace!" even when there is no peace.

Look at the record of some of the world's noblest and wisest. Socrates was given a cup of poison. Jesus was nailed to a cross. St. Paul, as far as we know, was probably beheaded. In our own country Lincoln received a bullet in the back of his head, and in India Gandhi was shot in the stomach. Why? Because these men saw the truth clearly and spoke it plainly. They preferred right to wrong. They valued persons above property and desired the inner approval of God rather than the applause of men. Such men are living rebukes to the world, and the world will stand for only so much of such calm yet cutting judgment.

Persistent Questions

But the question of Jesus' neighbors—"Whence hath this man this wisdom?"—was not their question alone. It has been one of the most universal and persistent of questions. The ages have asked it and we still ask it. What is the source of this deep wisdom that breaks through the crust of our human mediocrity and selfishness as springs of water break through the surface of the deserts to make there a place of abundant life?

Whence this wisdom in one whose formal education was less than that of any boy in grammar school today? Where did this power come from in one whose formative years were spent at a carpenter's bench? Whence this strange way with men, so stirring that he drew some to love him so much that they left all to follow him and so stirred the hatred and the fear of others that they cast him out and slew him?

He himself was sure of only one thing. The source was not in himself. "I can of mine own self do nothing," he told them. "The words that I speak, I speak not of myself." "Why call ye me good? There is none good but one, that is, God," he reminded his listeners. "I come not to bear witness to myself; I do but bear witness to Him that sent me." He was about his Father's business, he insisted.

The real reason his neighbors resented and feared him was that they suddenly realized that he had real religion, that he was actually sure of and was utterly obedient to God. It was a shattering revelation to them that their own religion was largely a counterfeit, surface thing. It was safe and soothing and affected their daily lives very little. They carefully controlled their religion. They were very careful to see that it did not control them. And they suddenly were afraid of this mysterious power which had taken a man they all knew out of his job, out of his home and had made him a wanderer—witnessing fearlessly for God.

Here was a power which could make a carpenter into a Christ. It took a man nobody would notice and made him into a man everybody noticed. His presence split their smug, secure, bovine way of life wide open. It shook their security and they had no intention of letting anyone shake that! It was God's power they saw in him and, for a while, they marveled but then they saw what it might cost them. Swiftly, their wonder changed to fear, their fear to anger and their anger to "Let's get rid of this troubler, this disturber of our peace."

In so doing they said No to God and they have gone down, all of them, to nameless graves. But Jesus said Yes to God as the air says Yes to the sunshine, as the dry earth says Yes to the rain, as the wick in the lamp says Yes to the oil and to the flame and, while being consumed, nevertheless fulfills its destiny and gives light to all in the house.

It is this that the theologians are talking about when they talk about the Incarnation. The incarnation of God in Christ, at the very least, means "that the mind of God was sovereign in the mind of Jesus, that the love of God was regnant in the heart and life of Jesus, that the spirit of God was all-controlling in the soul of Jesus." God lived in him and he lived in God. Through that life God has greatly and forever invaded the life of the world. The world desperately needs God as Jesus revealed him but the world is still afraid of Jesus and his revelation and it still seeks to get rid of him. It will bend the knee but it will not bow the heart! It will marvel but it will not obey. "O world, thou choosest not the better part."

Was it easy to achieve this wisdom? No. Such wisdom is bought only at great cost. The record is full of reports of Jesus' constant and sometimes desperate need of God's replenishing. The world was continually trying to break his contact with God. But that was the one thing he could not and would not permit. There are many reminders of Christ's complete dependence on God, of his earnest searching, of his solitary prayer. Surely he could have said:

Even as the needle . . . points unto the pole;
Even so the wavering powers of my soul,
Touched by the virtue of Thy Spirit, flee
From what is earth, and point alone to Thee.

"Whence hath this man this wisdom?" His outer life seems to echo the secret:

Leave it all quietly to God, my soul,
My rescue comes from him alone;
Rock, rescue, refuge, he is all to me,
Never shall I be overthrown.

Nor was he overthrown! Nor shall he ever be overthrown!

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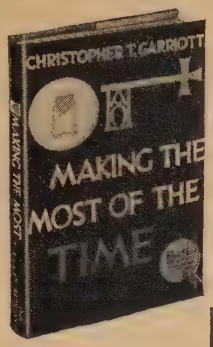

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OBITUARIES

THE REV. THEODOR E. BEIER, pastor of St. Andrew's E and R Church, St. Louis, Mo., died January 19 at the age of 54.

Educated at Elmhurst College and Eden Theological Seminary and ordained in 1932, Mr. Beier served churches in Texas, Illinois and Missouri.

He is survived by his widow, a son and his stepmother. The Rev. Edwin C. Beier of Marissa, Ill. is a brother.

THE REV. DR. SELDEN CURTISS DICKINSON, minister emeritus of Eaton Congregational Church in Eaton, Colo., died January 8 at the age of 94.

Born in Randolph, Ohio, Dr. Dickinson attended Oberlin College and School of Theology. He divided his more than fifty-year ministry between Ohio and Colorado and returned to Eaton after his retirement. While retired, he served as interim minister of the Eaton church.

He is survived by his widow, a son, the Rev. Selden C. Dickinson Jr., minister of Christian education at First Plymouth Congregational Church in Lincoln, Neb., and three grandchildren.

MRS. ELLY HOEPPNER of Wyocena, Wis., widow of the Rev. Max Hoeppner, an E and R clergyman, died January 8 at the age of 82.

Her husband served congregations in Illinois, Iowa and Wisconsin.

MRS. ANNA ALVENA KEHLE of St. Charles, Mo., widow of the Rev. Ludwig Kehle, an E and R clergyman, died January 3 at the age of 86.

Mr. Kehle, who died in 1926, served churches in Indiana, Iowa, Canada and Wisconsin.

Surviving Mrs. Kehle are her son, the Rev. Helmuth A. Kehle, minister of Harmony Church, Zwingle, Iowa; two stepdaughters; and two stepsons, one of whom is the Rev. Dr. Paul C. Kehle of Waukesha, Wis., president of South Wisconsin Synod.

MRS. MARY KERSHNER of Wernersville, Pa., widow of the Rev. William J. Kershner, an E and R clergyman, died January 2. Her age was 86.

Mr. Kershner, who died in 1926, spent his ministry of forty-three years in Reading Synod, Pa.

MRS. GERTRUDE P. LIMBACHER of Cleveland, Ohio, widow of an E and R clergyman, the Rev. Hermann F. Limbacher, died December 27 at the age of 83.

Mr. Limbacher, who died in 1930, served churches in Ohio, Indiana and Wisconsin. Surviving are three daughters and a son.

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Word has just been received by *United Church Herald* of the death of ALICE COWLES LITTLE, former CC missionary to Micronesia, on December 23 in Oberlin, Ohio. Her age was 93.

In the January 3 issue of *Time* magazine, tribute was paid to Miss Little for the contribution she made to Naval intelligence during World War II. Her memories of her years in the Pacific islands, her journals and maps provided needed information for the battles of Tarawa, Kwajalein, Truk and the Caroline Islands.

Miss Little was born in Janesville, Wis. and graduated from Oberlin College. After five years in the mission field at the end of the last century, she returned to work under the Women's Board of Missions of the Interior. Miss Little is survived by three nephews and four nieces.

THE REV. FREDERICK W. MALIN, retired E and R clergyman of Ft. Atkinson, Wis., died on January 9 at the age of 82.

Born in Germany, he was educated at Martin Luther College, New Ulm, Minn., served as a parochial-school teacher for many years and was ordained in 1931. He served churches in Wisconsin and Iowa. One son survives, the Rev. A. W. Malin of Ft. Atkinson, Wis.

THE REV. CARL D. MAURER, pastor of Salem E and R Church, Winnipeg, Manitoba, Canada, died January 4 at the age of 77.

A graduate of Mission House College and Seminary, Mr. Maurer was ordained in 1919 and served churches in Missouri and Canada. His pastorate at Salem Church in Winnipeg extended from 1921 to the time of his death.

For many years Mr. Maurer was president of the Manitoba Classis of the former Reformed Church in the United States and later also vice president and president of Dakota Synod of the E and R Church.

He is survived by his widow and one son. The Rev. Jacob Maurer, retired E and R clergyman of Pasadena, Calif., is a brother and his sister is the wife of the Rev. William A. Huenemann, pastor of St. Paul's, Piqua, Ohio.

Word has just been received by *United Church Herald* of the death of THE REV. ROBERT MURRAY PRATT, a retired CC clergyman and father of the superintendent of the Northern California Congregational Conference. He died December 23 at Mountain View, Calif.

Born in England, Mr. Pratt came to the United States after a varied career in South Africa as an explorer and a soldier. He served Methodist churches in North Dakota before affiliating with the Congregational fellowship in 1910. He served churches in Washington, Oregon, Louisiana, Indiana, Michigan and California and was a secretary of the Congregational Education Society, 1922-24.

In addition to Dr. William D. Pratt, Mr. Pratt is survived by his widow, another son, seven grandchildren and a great-grandson.

MRS. EDITH ROHRBAUGH of Canton, Ohio, widow of an E and R clergyman, the Rev. Scott V. Rohrbaugh, died January 9 at the age of 84.

Mr. Rohrbaugh served churches in Ohio, Iowa and Michigan. Mrs. Rohrbaugh is survived by a daughter.

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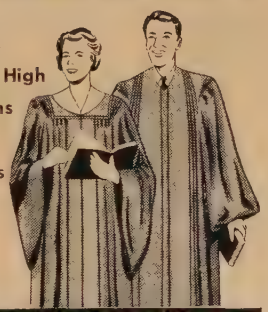
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Church and Ministerial RECORD

E and R Address Changes

ALLEN, GEORGE P., Canton, Ohio, to 47 W. Main St., Ringtown, Pa., pastor of Ringtown Charge.

BAUMANN, GLENN E., Dearborn, to 2313 Laurel Lane, Midland, Mich., pastor of a new mission church.

DOHRMANN, LEONARD B., Chaplain, Camp Lejeune, N. C., to U. S. Naval Activities, #510, FPO, New York, N. Y.

EICHENLAUB, LORENZ L., Belleville, Ill., to 5712 Leona St., St. Louis 6, Mo., pastor of Grace.

HINZE, DONALD W., Owosso, Mich., to 650 Nelson Ave., Des Plaines, Ill., pastor of a new mission church, Mt. Prospect, Ill.

HOFMANN, CARL A., Steubenville, Ohio, to 33 W. Virginia St., Evansville 11, Ind., pastor of St. Lucas.

HURDISS, RICHARD W., Cleveland, to 81 E. 199th St., Euclid 19, Ohio (change of residence).

JABERG, EUGENE C., R. 3, Plymouth, Wis., associate professor, department of practical theology, Mission House Seminary.

JUNGFER JR., RICHARD W., Chaplain, to Hq. 8th Infantry Div., Chaplains' Sec., APO 111, New York, N. Y.

KIRALY, ZOLTAN, 408 Third St., Leechburg, Pa., pastor of Hungarian Reformed Church (new).

KOCH, JOHN, (E) 995 Lake Elmo Rd., Lake Elmo, Minn.

KUEBLER, KENNETH L., Fulton, Mich., to Clintonville, Wis., pastor of Christ Congregational.

MORRISON, ROBERT D., Newark, N. J., to 259 S. Main St., Chambersburg, Pa., pastor of Zion.

MYERS, G. HAROLD, Raleigh, to R. 7, Burlington, N. C., pastor of a new mission church.

NUGENT, W. CARL, (E) to 199 Lawrence St., Newark, Ohio.

SCHAEFER, CARL T., (E) Cumberland, Md., to c/o David A. Schaefer, 7400 Venetian Way, West Palm Beach, Fla.

SCHNUCK, LOUIS B., (E) Holland, to 181 Stark St., Crane, Ind.

SCHROER, MELVIN E., 1071 21st Ave., Columbus, Neb. (change of residence).

SCHULTZ, CARL H., to 33924 Shiawassee, Farmington, Mich. (change of residence).

SMITH, HAROLD C., 46 Chapel St., Bridgeport 4, Conn., pastor of First (new).

STEVENS, WILLARD L., Jefferson, Md., serving the Jefferson Church on Privilege of Call.

STOMMELL, EWALD H., to 1616 S.E. Nehalem St., Portland 2, Ore. (change of residence).

VIEHE, CARL A., 750 Wehrle Dr., Buffalo 25, pastor of St. Stephen's, Amherst, N. Y. (new).

VONDEROHE, WALTER E., Buckskin, Ind., to 7126 Bruno Ave., Maplewood 17, Mo., associate pastor of Christ Church.

VRIESEN, HENRY T., (E) Milwaukee, to R. R. 3, Manitowoc, Wis.

WARSKOW, ROBERT C., Bippus, Ind., to R.R. 2, St. Charles, Mo., pastor of Friedens.

Code: E—Emeriti, retired or disabled.

CC Calls

BECK, JOHN, to associate, Church of the Crossroads, Honolulu, Hawaii.

BROCKNER, HERBERT E., Mahnomen, to Bertha and Oak Grove, Verndale, Minn.

BUCHMUELLER, OSCAR H., Barnesville, to Lyndale, Minneapolis, Minn.

DALRYMPLE, LEE A., to Andover, Ohio.

DEMAREST, CARLOS, Methodist, to Maize, Kansas.

ELLIS, WILLIAM R., to Maple Hill, Kan.

FARNUM SR., NORMAN R., director of the New Hampshire Congregational Christian Conference Center, Pembroke, N. H. and part-time assistant minister of the Conference, to Federated, East Orleans, Massachusetts.

FIELD, ROBERT C., First, Ellsworth, Minn., to Waubay, S. D.

FITZGERALD JR., JOHN D., minister to students, First, Champaign, Ill., to Garden City, Kan.

FOSTER, HARRY A., Bethany Chapel Community, Manchester, N. H., to Schenectady, New York.

GILLENWATER, CHARLES, assistant, to interim, Pilgrim, San Francisco, Calif.

HAUN, RAY A., Ainsworth, Neb., to Seaman, Topeka, Kan.

HAYDEN, KENNETH, to Little Salamonia, Portland, Ind.

HECKMAN, HAROLD W., Holbrook, Livingston, Mont., to Pocatello, Idaho.

HODGES, DEANE L., Plymouth and Campton, N. H., to associate minister in charge of Christian education, Connecticut Conference of Congregational Christian churches, Hartford.

LINDSEY, WILLIAM G., Pyron Chapel, Baker, Fla., to New Effort, Bonifay, Fla. Mr. Lindsey also serves Good Hope, Baker, Florida.

LOTTE, A. MORRIS, Shenandoah, to Monticello, Iowa.

MAC DONALD, ANGUS G., Mayfair, Toledo, Ohio, to Hutchinson, Kan.

NOYCE, RALPH B., to Port Chicago, Calif.

OLSEN, CHESTER R., Ev. Free, Sherburn, to Comfrey, Minn.

SHANNON, THOMAS, to Greenfield, Willard, Ohio.

SHOUP, RAYMOND, to First, Angola, Ind.

SMITH, ROGER K., to Sunol, Calif.

SNESRUD, DWIGHT D., East Hartland, Conn., to First, Whiting, Iowa.

THOMAS, MAX, director of Christian education, First, Topeka, to associate, Plymouth, Lawrence, Kan.

TILLEMANN, PAUL D., United Church of Canada, to Second, Wilton, N. H.

TREBER, ERNEST, Mooreland, to Plymouth, Dunkirk, Ind.

TRICKEY, REUBEN R., to Hamilton, Mo.

VANDERWULP, JOHN W., to assistant, Pilgrim, Toledo, Ohio.

WOODS, CHARLES H., to Centerburg, Ohio.

United Church Herald has received word that William Barnett did not receive a call to Rock Creek, Ohio as listed in the December 18, 1958 issue.

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Vancouver, B. C., Canada

CC Resignations

ALLISON, RICHARD E., Brethren, Greenfield, Willard, Ohio.

BOARDMAN, HOWARD F., Newton, Iowa, to secretary, Division of Christian Education, Board of Home Missions, Boston, Massachusetts.

BURLINGAME, EDWIN C., Onawa and Blencoe, Iowa.

CALLISON, ROBERT, Baptist, Percival, Iowa.

DAY, EDWARD W., Hutchinson, Kan.

EATON, KENNETH O., associate, First, Columbus, Ohio, spring 1959.

HAEHLEN, MAURICE L., Green Bay, Wis., to Rio de Janeiro, Brazil.

HEFFNER, JOSEPH S., Nottingham, Cleveland, Ohio.

HUGHES, C. FOSBERG, First, Sioux City, Iowa, to associate director, Central Region, Christian Higher Education Fund.

JACKSON, RICHARD H., Pilgrim, Carthage and Glenview, Fedora, S. D.

LANDELIUS, CONRAD G. E., Aitkin, Minn.

REAL, LINTON M., El Dorado, Calif.

SHEPPARD, MAISIE, Assemblies of God, United, Hopkinton, N. H.

TRAYLOR, WILLIAM J., Noon Day, Wedowee, Alabama.

TRUMP, RICHARD H., Glenville, Cleveland, Ohio.

WILSON, A. P., Disciples, Federated, Demorest, Ga., to retire.

WRIGHT, C. FLOYD, Douglas, Mich., to retire.

CC Installations, Ordinations and Recognitions

BARTTER, ALFRED H., installation, Newton, Kan., November 16.

BREMER, CALVIN C. H., installation, Lyonsville, La Grange, Ill., December 7.

HIGH, G. TRUETT, installation, Eutaw Community, Fayetteville, N. C., January 25.

NELSON JR., SAMUEL D., ordination, Fredonia, Barnesville, Ga., December 7.

PILGRIM, Birmingham, Ala., ground breaking ceremony for new building, January 4.

PRINCE, OWEN W., installation, Plymouth, Sedgwick, Kan., January 18.

ROBINSON, HENRY E., installation, First, Fairfield, Conn., January 18.

WEST, RICHARD F., installation, First, Mt. Vernon, Ohio, January 18.

WIRT, WILLISTON, recognition and investiture, Community, Ewa, Oahu, Hawaii, January 11.

E and R Installations and Ordinations

DEFIBAUGH, L. COLLINS, installation, Trinity, Greensburg, Pa., January 18.

JABERG, EUGENE C., ordination, Ebenezer, Sheboygan, Wis., January 11.

KIRALY, ZOLTAN, ordination and installation, Hungarian Reformed Church, Leechburg, Pa., November 23.

KLEFFMANN, JOHN E., installation, Fulton Church, Fulton, Mo., January 25.

KLEMM JR., LEE ROY H., installation, Cross, Seguin, Tex., January 11.

KROEHLER, A. C., installation, First, Flint, Mich., January 25.

LEMKE, S. SAMUEL, installation as pastor of the Morden Charge, Dakota Synod, January 7.

REST, KARL H. A., installation as associate pastor of Salem, Tonawanda, N. Y., January 18.

SMITH, HAROLD C., ordination and installation, First, Bridgeport, Conn., January 11.

TURNER, C. RUSSELL, installation, First, St. Joseph, Mo., January 11.

WILLIAMS, H. ELWOOD, installation as pastor of the Aaronsburg Charge, Central Pennsylvania Synod, January 18.

Dismissed

KNIERIEM, FREDERICK P., Dobbs Ferry, N. Y., by New York Synod, January 24, to the United Presbyterian Church in the U.S.A.

NEUMANN, RICHARD E., Ft. Lauderdale, Fla., by New York Synod, January 24, to the United Presbyterian Church in the U.S.A.

Newly Vacant E and R Pulpits

Dakota Synod—Salem, Winnipeg, Manitoba, Canada.

Lancaster Synod—St. Stephen's, Lebanon, Pennsylvania.

Midwest Synod—St. Paul's, Denver, Iowa; First, Burlington, Iowa.

Missouri Valley Synod—St. Thomas', Chesterfield (Gumbo); St. Andrew's, St. Louis, Mo.

North Illinois Synod—St. Peter's, Geneseo; Pearl City Charge.

Pittsburgh Synod—Red Bank Charge, Pa.

South Wisconsin Synod—Calvary Memorial, Milwaukee.

Dissolved

ST. PAUL'S, Lingle, Wyo., by Rocky Mountain Synod, October 23.

Dropped from the E and R Roll

FIRST, Portland, Ore., by Pacific Northwest Synod, November 21.

Change in E and R Synod Roster

In Texas Synod, the E and R Church of Austin, Tex. has changed its name to Trinity.

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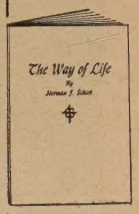

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